THE UNITARIAN

OCTOBER, 1907

CONTENTS

		PAGE
Frontispiece—Merle St. Croix Wright		
Editorial		317
How a Certain Fiction Is Kept Alive		319
Poem—A Hymn of Praise	Florence M. Bennett	321
A Unitarian Revival		322
Thoughtful Agnosticism and Present Day Unitarianism		323
The Prospects of Our Liberal Cause in the South	Rev. John L. Robinson	328
North Middlesex Conference		329
Old Unitarianism and the New Theology	Rev. G. R. Gebauer	330
English Visitors for Our Churches in Canada		332
Secretary Wilson		334
Poem—"Unity"		334
Contemporary Portrait—Merle St. Croix Wright		335
Hymn for International Congress	Julia Ward Howe	336
Symposium—"The Best Sort of Sermons" from the Layman's Point of View		337
Conference of Middle States and Canada		340
"Amongst Ministers"		341
Hymn for a Christening Service	Rev. E. B. Maglathlin	341
International Congress of Religious Liberals		342
Patriotic-Appeal Lectures		344
The Meadville Theological School		344
Notes From the Field		345
New Books		347

Published by T. FORTSON PRUETT, Sidney, N. Y.

One Dollar a Year — Ten Cents a Copy

EDITED FROM THE NEW YORK UNITARIAN HEADQUARTERS, 104 EAST TWENTIETH STREET, NEW YORK, AND ISSUED THE FIRST DAY OF EACH MONTH

Our National Societies

With headquarters in the building of the **American Unitarian Association, 25 Beacon Street, Boston, Mass.**

Local offices at 104 East 20th Street, New York City; 175 Dearborn Street, Chicago, Ill.; and Cor. Franklin and Geary Streets, San Francisco, Cal.

The American Unitarian Association.

Founded in 1825.

The chief missionary organization of the Unitarian churches of America. It supports missionaries, establishes and maintains churches, holds conventions, aids in building meeting meeting-houses, publishes books, tracts, and devotional works.

Address correspondence to the *Secretary*, Rev. Lewis G. Wilson.

Address contributions to the *Treasurer*, Francis H. Lincoln, Esq.

Publication Agent, Mr. C. L. Stebbins.

Unitarian Sunday-School Society.

Founded in 1827.

Maintained by the Unitarian churches to promote religious and moral education. Publishes manuals and tracts, issues a Sunday-school paper, holds conventions, carries on a book-room. Branch at 175 Dearborn Street, Chicago.

President, Rev. Edward A. Horton.

Treasurer, Mr. Richard C. Humphreys.

Superintendent of book-room, Mr. Philip C. McMurdie

National Alliance of Unitarian Women.

Organized in 1890.

Promotes the local organization of the women of the Unitarian churches for missionary and denominational work.

Address correspondence to the *Clerk*, Miss Florence Everett.

Address contributions to the *Treasurer*, Mrs. Lucia Clapp Noyes, Mattapan, Mass.

Young People's Religious Union.

Organized in 1896.

Promotes the organization of the young people of the Unitarian churches for "Truth, Worship and Service."

Address correspondence to Miss Grace R. Torr.

Address contributions to the *Treasurer*, Mr. O. Arthur McMurdie.

Unitarian Temperance Society.

Organized in 1886.

The practical working committee of the Unitarian churches to promote the cause of temperance by publishing and freely distributing pamphlets and tracts, arranging for conferences, and sending speakers upon request to give addresses on various phases of the temperance question.

Rev. Joseph H. Crooker, D. D., *President*.

Rev. Manley B. Townsend, *Secretary*.

Address correspondence to the *Publication Agent*, Mr. C. L. Stebbins.

Address contributions to the *Treasurer*, Mr. Charles H. Stearns.

RELIGION AND HISTORIC FAITHS

A new book by OTTO PFLEIDERER, D. D., Professor of Theology at the University of Berlin.

Illuminating presentations of all the great religions as well as chapters on The Essence of Religion, Religion and Science, and The Beginnings of Religion, written for the lay reader

By the same author, uniform with above

CHRISTIAN ORIGINS

Both books translated by Daniel A. Huebsch, Ph. D.

EACH $1.50 NET, AT ALL BOOKSTORES.
BY EXPRESS $1.60.

A booklet containing an estimate of "Religion and Historic Faiths" by George Perry Morris of the *Boston Herald*, and of "Christian Origins," by Prof. William Benjamin Smith of Tulane University, will be sent upon request.

B. W. HUEBSCH, Publisher, New York

The

MacDuffie School

FOR GIRLS

Springfield Massachusetts

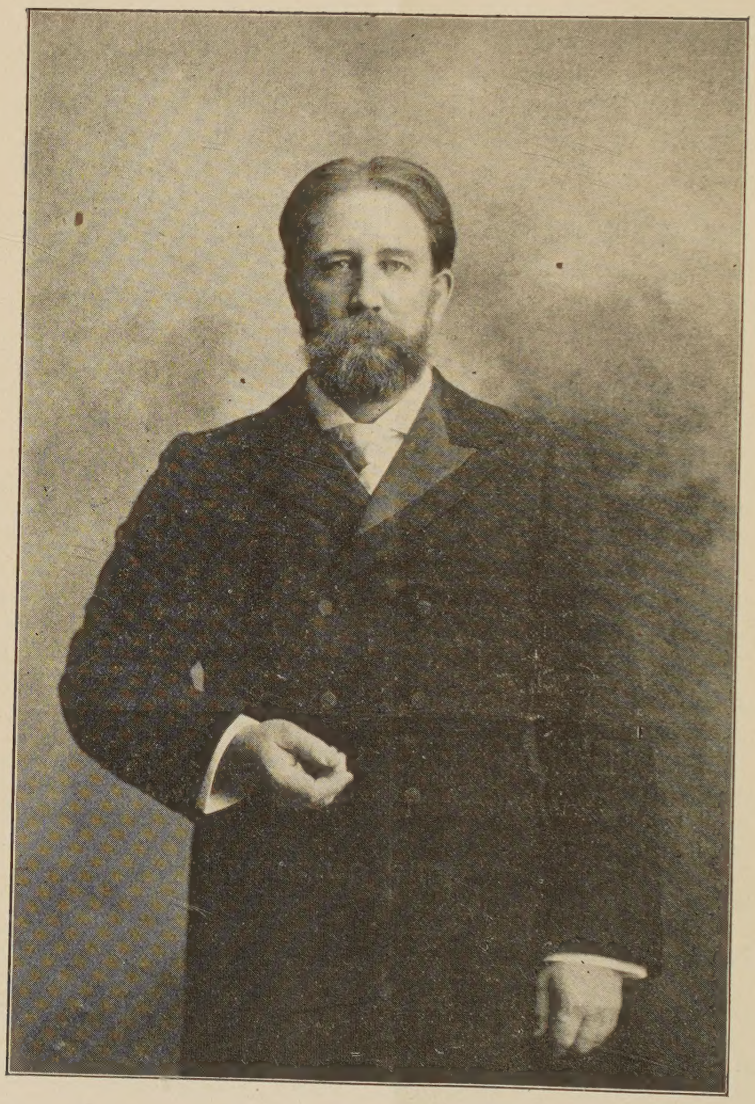
One of the pleasantest and most home-like schools in New England. Limited to thirty-five girls. Modern and complete in its equipment. The marked feature of the school is its individual care of pupils physically and intellectually. The girls are given an outdoor life, a college preparation, or a general education. A unique plan of practical training.

The climate is more equable than on the coast, and *the absence of raw east winds* makes it desirable for girls with a tendency to colds and throat troubles.

The school Year Book, details of courses, etc., with photographs of the picturesque buildings and grounds, will be send on application.

Address Box 1714

Principals: John MacDuffie, Ph. D.
Mrs. John MacDuffie, A. B.



REV. MERLE ST. CROIX WRIGHT

Minister of Lenox Avenue Church, New York

THE UNITARIAN.

Vol. II. (New Series.) OCTOBER, 1907 No. 10.

GEORGE H. BADGER, Editor.

Contributing Editors.

REV. THOMAS R. SLICER, of New York.
REV. JABEZ T. SUNDERLAND, of Hartford, Ct.
PRES. FRANKLIN C. SOUTHWORTH, of Meadville Theological School, Meadville, Pa.
REV. THOMAS VANNESS, of Boston, Mass.
REV. WILSON M. BACKUS, of Chicago, Ill.
REV. HENRY WILDER FOOTE, of Ann Arbor, Mich.
REV. HARRY ELMER GILCHRIST, of New Orleans, La.

Editorial Rooms 104 East 20th Street, New York

Subscription Price - - - - - - ONE DOLLAR
Single Copy - - - - - - - - - - TEN CENTS

CHANGE OF ADDRESS.

Subscribers requesting a change of address must give OLD as well as the NEW address.

DISCONTINUANCES.

It is found that a large majority of our subscribers prefer not to have their subscriptions interrrupted and their files broken in case they fail to remit before expiration. It is therefore assumed that continuance is desired unless subscribers order discontinuance, either when subscribing or at any time during the year, and payment of all arrearages is expected when discontinuance is ordered. PRESENTATION COPIES: Many persons subscribe for friends, intending that the paper shall stop at the end of the year. If instructions are given to this effect they will receive attention at the proper time.

Send remittances for subscriptions by Check, Money Order or Registered Letter, made payable to THE UNITARIAN, and address our New York office, 104 East Twentieth Street.

Entered as second-class matter January 4, 1907, at the post office at Sidney, New York, under the Act of Congress of March 3, 1879.

THE International Congress of Religious Liberals has come and gone: and has proved indeed a conspicuous success. Its value has been two-fold. It has helped Unitarian people discover their range: and it has helped those not Unitarians in name to realize the vital dynamic of our organized endeavor in terms of their own unfocussed liberalism. The gain for our distinctive denomination is not perhaps very significant; hardly worth while for us to take time to compute it. Yet in this interesting "exhibit" of many phased religious liberalism including not a few men who say things not always nice about Unitarians when in their own borders, who yet may gain new courage in their definiteness of progressive movement after comparing notes with one another here, there may have come some increase of respect for those who are not only "liberal", but who organize their impulse of liberalism along constructive lines, and take the people all the way into the confidences of their full vision. The petty denominationalist can easily reckon out the waste of money lavished in the preparation of these meetings; but the genuine lover of progress must rejoice that the splendid organizing genius and sturdily prophetic courage of Samuel A. Eliot, President of the American Unitarian Association, has brought about this significant consum-

mation of our unsectarian ideal under conditions so definitely organic.

Why does so good and sane a publication as *The American Magazine* (full of the sort of writing, usually, that inspires progress in thought and action) deem it worth while to devote space to the exploiting of such a man as the revivalist "Sunday"? We make no protest because of archaic theology or popular methods. A man in earnest is always worth consideration however one may disagree with his intellectual positions. But the inherent ungenuineness of the sort of religion which Sunday stands for appears in the quality of the prayers reported in this article, which are not addressed reverently and with strong uplift of soul to a real Deity, but are cheaply phrased to tickle a vulgar appetite for sensationalism and make the crude-minded snicker. The writer of the article in question claims vindication for the man in his "results"; as though results for religion were to be measured by the size of congregations or number of converts rounded up in "permanent" church membership, or even of saloons closed in a revival-raided community. For genuine religion, though of crudest phrasing, we have only respect; and we realize that many workers for God who have not our vision may yet do nobler work for righteousness than we, because of their more abounding zeal. But against essential ungenuineness, sheer sensationalism and "yellow" evangalism we must persistently wage warfare, even though the results of our quieter methods may not advertise so well.

A New York newspaper called it "fake church-going": which was manifestly unkind if cleverly accurate. For when a certain "woman from Philadelphia" accepted a retainer from a swollenly-popular Philadelphia magazine, to do spying on Christian churches, in disguise of a "plain and elderly stranger," to discover the magnitude of their cold heartedness, she did something which was not very nice and not very congruous with the cause she was supposed to help. To how great a degree "compulsory sociability" is a necessity to pure religion we may not now stop to inquire. Undoubtedly a genuine spirit of cordiality, a hospitable breadth of essential democracy in sympathy and interest, and an eager habit of brotherly love, all pertain to vital Christianity. As undoubtedly, alas, many of our churches of all denominations, both in city and country too often fail of this genuineness: for which sin may the good Lord forgive us—only to the degree to which we turn from our evil ways and steadfastly repent. More of the real substance of essential friendliness do we grievously need in our churches,—more of the unreserve of soul-seeking sympathy. We suspect that the measure of its actual existence however is poorly to be gauged by the hired inspector "playing a part" to feature a loudly advertising periodical.

We are sorry to learn of the resignation of Rev. Geo. W. Stone from the office of Field Secretary for the Pacific coast: for Mr. Stone's tireless energy and contagious optimism have wrought out wondrous achievments for our cause in his field. Mr. Stone entered our service as a layman—always willing to speak at denominational gatherings, and bear a generous part in our under-

takings, but all for the love of it, while he pursued a private line of business. In 1895 he was elected Treasurer of the A. U. A. with an office in Boston and while there received ordination as a Unitarian minister. He later served as Field Agent of the Association for the Central West, and then entered into his present service which has been of so much productiveness. We know nothing of Mr. Stone's future plans, but would rather like it if his destinies might bring him again for service within the borders of the Middle States Conference: whereto men of robust personality and eager spirit seem to gravitate so naturally.

HOW A CERTAIN FICTION IS KEPT ALIVE.

One cannot reasonably complain perhaps, that when a strictly denominational organ sets forth to give news regarding another sect, the news takes on a "color" that is accidental to the strictly denominational point of view; though why the *Zion's Herald's* news-color of late as regards things Unitarian should be so "yellow", we can only partially guess. There is indeed a certain ethics of fair dealing that should prevail even in theological controversy, and the good manners of journalism, (even religious) demand some restraint in the manipulation of facts to comport with sectarian expediency.

In a recent number, the *Zion's Herald* of Boston attempts to make estimate of the Unitarian churches as a religious force in that city. It is lavish in generosity when acknowledging our pre-eminent culture, philanthropy, and intellectual primacy, and only becomes niggardly of truth when our equipment of religion is concerned.

Now, we repeat, we have no right to complain of a different view-point in estimate of the quality of our "gospel-religion", and it is doubtless wholesome for us to have now and then a candid expression of what other folks think of us. We do not even complain at the ease with which natural denominational prejudice make facts take topsy-turvy attitudes, and things that are, play pranks upon themselves to seem what they are not, when the distorting lens of preconceived opinion becomes the medium of one's peering.

Yet the quaintly absurd article of our Boston Methodist contemporary very strikingly illustrates the persistence of a certain fiction in the face of very unescapable evidence of its falsity.

First of all, the *Herald* is sorely impressed with the conviction that Unitarianism is dying out—very rapidly dying out indeed and likely soon to go into spiritual bankruptcy. This form of fiction does not trouble us very much for it is a non-essential factor in the case. Every body but this writer in the *Zion's Herald*, of course, knows that the precise opposite is the truth: that there never was a time when so many minds were thinking the Unitarian thought and so many hands doing the Unitarian work, as to-day; never a time when the "Unitarian heresy" was so imminently a "peril" to the narrowness of old-fashioned orthodoxy. Everybody else knows that the number of our churches is growing and the zest of our missionary enterprises was never keener. Everybody else knows that in Boston where there has been indeed some shifting of church centers, because the sort of people most prevalent in Unitarian churches is just the sort that

prefers to live in the beautiful suburbs outlying the city proper in ever increasing number, so that every loss in the city is more than made good by conspicuous gains in the suburbs—in the real and Greater Boston our cause was never in better shape, with more than one distinguished "orthodox" church sharing with us not a little in the essential urgency of the liberal faith.

But the fiction as regards our material success concerns us little. What enlists our interest more is the curious way in which our "negative attitude" still stalks as the evangelical bogy-man.

The text of the *Herald's* lament at this point is not anything happening in Boston but "those Isles of Shoals meetings". Certain Unitarians chose this year, as heretofore, to share together the beauties of "those blessed isles", and invited certain Unitarian ministers and others to speak to them about things vital to Unitarian people; and an influencial Boston newspaper deemed it good business to report the meetings very fully and with exceptional accuracy. The theme of the meetings was "What We May Know About Jesus" and the manner of treatment was frankly from the modern Unitarian point of view.

Why should anybody outside complain?

In truth nobody did really complain (except a certain anonymous but "prominent" Unitarian layman who whispered in the ear of the *Herald's* writer that it was all the result of bad taste and bad management, and must not be taken as fairly representative of the denomination). The *Zion's Herald* does not complain. We suspect it rather rejoices that at last the Unitarian horror has unmasked itself: at last the Unitarian church confesses unblushingly and with utter frankness that *it really is not orthodox!*

And that does not distress us. We like a man when he is a Methodist to be a Methodist all over, and the writer in the *Herald* is plainly that. But what are his grounds for insistence on our negativeness? Six representative Unitarian preachers and professors presented in a scholarly and definite way the results of modern scholarship as regards this life of Jesus. They were not apologists or panegyrists: they were seekers after the truth. One told in very lucid fashion the story of the formation of the gospels, as the professors in New Testament would tell it in a majority of the larger theological schools of any denomination to-day,—where the Higher Criticism has any recognition: another gave a glowing and beautiful account of "The Place and Time": another gave a very searching and critical analysis of "The Actual Life," as he conceived it: a fourth gave a strong, constructive, noble analysis of the content of "Jesus' Teaching": another presented in very scholarly fashion the influence of the aftermath of tradition. The last address in the series was warmly and definitely constructive in its treatment of the "Place of Jesus in Modern Life". If Dr. Moxom or Dr. Gordon, or the pastor of Tremont Temple had given the same address from his own pulpit, not a parishioner would have been troubled by its heresy.

Out of the series *one address alone* was criticised for its negative tone. It was given by one of the best beloved of our

Boston ministers: it was courageously frank: it was unsparingly critical: but its summation was as noble a bit of constructive "vision and prophesy" as a genuinely religious spirit could seek for.

But because our Methodist friend was looking not for gospel but for heresy he got all that he wanted. He had no time to pay attention to vigorous and uplifting affirmations; he was scenting after negatives only; and that is why we complain. In a series of six addresses one indeed was searchingly critical, and some of its passages were tinglingly negative. Whereat the *Herald* writes it down: "What (did) the denomination mean by getting together so many destructive speakers to flaunt their heresies in the face of evangelical Christianity"?

And so the fiction of our negativeness is kept going, while five hundred or more Unitarians who were behind the "flaunting" line actually believed that they were having an inspiring, soul-warming consecrating time!

The *Herald* is indeed right in its contention with that anonymous "prominent Unitarian layman". It is easy at any time of course to find a certain type of Unitarian in Boston who still believes that Unitarianism is about the same as orthodoxy only not quite so much so, and is always in blue funk of panic as to what the other churches may think of us. This particular *panickist* may have been right about the management's "bad taste" but was all wrong about the "unrepresentativeness" of these meetings. All the speakers but one were recognised leaders in Unitarian pulpits, or professors in a high standing Unitarian Theological School. The one exception was the writer of one of the most successful recent books on the life of Jesus and a widely known professor at Cornell University. And what they all said was good Unitarian stuff—honest, reverent, constructive, and inspiring. But it was not orthodox; and it was negative only when it was wise to offset error by plain-dealing criticism.

It is a part of the incidental quaintness of the article that assuming to tell of the Boston Unitarian churches it has never a word to say about King's Chapel and Arlington St. church: that it gets the name of Dr. Hale's church queerly wrong, and that it labors under the grotesque delusion that somehow "The Church of the Disciples" (of all churches!) is not in full and unwavering relation of loyalty and fellowship with the other Unitarian churches. Shades of John A. Andrew and James Freeman Clarke forgive the blunder!

A Hymn of Praise

BY FLORENCE M. BENNETT

I lift up my heart to the Lord,
To Him who great strength doth afford
Light to the Nations abroad!
  Praise Him, all men who have seen!
Echo, ye mountains the word!
  Praise Him, all men who have seen.

Thanks for the Vision serene,—
Blest Vision by mortals unseen,—
To immortals who mortals have been.
  Thy name is most holy, oh Lord.
We hail Thee in glorious sheen!
  Thy name is most holy, oh Lord.

Thee have we seen in the night;
        All hail!
Thee have we seen in the day;
        All hail!
Thee have we known in Thy world
        All hail!
Thee we adore in Thy way.
        All hail!

A Unitarian Revival

From the English Point of View

"WHEREVER one goes among Unitarians just now" says our London contemporary, *The Christian Life*, "one of two topics inevitably comes up for discussion. It is either the forthcoming gathering of the world's religious liberals in Boston, or else the great Unitarian Van Movement in England."

We have not a little to say about the first of these interests (now of the past tense) in this number of THE UNITARIAN and propose to devote considerable space in our November number to the latter interest.

But meanwhile we are glad to present the portion of an article published in *The Christian Life* which may very significantly reveal to us Americans the spirit of what is happening abroad in this urging tide of missionary impulse.

In the pages of the *Reasoner and London Tribune* for June 24th, 1855, there appeared an article by the late Mr. George Jacob Holyoake entitled "Secularism distinguished from Unitarianism." The following passages will be read with interest, especially in view of the fact that Mr. Holyoake talked over the idea of the Van Mission and warmly commended the step, which, at that time, had no reality except in our dreams and wishes.

"The Unitarian is a mystery to me: with his faith I never could live with his apathy. With the 'orthodox,' God is an image of terror; with the Unitarian an object of trust. When I first saw this distinction it had all the force of magic in my mind; it was the first deep thought of unchequered consolation I derived from theology, and I never can understand how it is that the Unitarian does not burn with a noble passion to impart to the 'orthodox' this inspiring and refining idea, and to take in public affairs the lead this freedom gives him. Whereas (with some noble exceptions on the part of persons scarcely counted 'orthodox' by their brethren) we find Unitarian preaching a sonorous pastime, and the body a school of conservative doctrinaires carefully guarding themselves against an identification with others which others do not desire. Let me, however, provide against the supposition any 'orthodox' hearers may entertain—that, because I dissent from Unitarianism, therefore I undervalue the past of the Unitarian body, or their still relative usefulness. In every part of the land freedom and progress are more indebted to them than to all the 'orthodox' sects. When I first sought the privilege of teaching in their Sunday Schools my religious friends gathered around me and on their knees prayed against the danger to my soul of such a step. In the fearful struggle through which I then passed I for the first time felt how 'orthodoxy' was opposed to secular usefulness. I went to the Unitarian Sabbath Schools and found crowds of children there receiving secular instruction on the only day on which they could get it. It seemed to me then, and it seems to me still, that no faith was so sweet, no prayer so humane, no creed so pure as that true service to the poor. I can point at this hour to scores of men who owe the capacity and usefulness of their lives to that instruction which Unitarianism gave, that 'orthodoxy' refused, and still refuses, on the Sunday. The voice of Unitarianism is still to me the voice, comparatively, of the friend of freedom and progress—the voice of 'orthodoxy' that of the enemy of my peace and my improvement."

Times have changed during the half century that has passed since these words were written. All the good there ever was in Unitarianism still remains; and the real encouragement lies in the fact that much of the apathy and exclusiveness to which Mr. Holyoake referred has passed away. Perhaps not all and everywhere, but we should pooh-pooh the statement if anyone were to say now, as it is reported once to have been said, that there were some Unitarians who would not wish to have anyone outside their own "set" coming to worship with them. The probability is that the legends of this detachment and indifference have always been grossly exaggerated, but there has been something in them. Today the worst that may be said of many churches is not that they are apathetic or self-centred, but that they shrink from aggressiveness; and that is a small matter easily remedied if it is once realised that a church is bound to be

aggressive in some way if it must "live" rather than cumber the ground. That is an admirable reticence which will not push itself where it believes it is not wanted. But if it can be shown that one *is wanted*, that people are waiting for something which may be just what you hold and enjoy, then the occasion demands not hesitancy, but action. And there can hardly be any doubt as to the need there is for a greater belief in the willingness of men to hear our message. Here are some words from a letter from Rev. T. A. Gorton of Birmingham, relative to his Van experiences. He says: "I started pessimistically, afraid of myself and afraid of my audience....Before I left home I had a fixed notion that the Van Mission was too late. I find that impression wiped out, and another in its room. It is precisely our presentation of religion that men want....The reception of our gospel has bewildered me. I expected intemperance of language, and even disorder; but all the time the utmost good temper and patient toleration of much hard-hitting was apparent. Bigotry is with us yet, a keen desire to baffle us is evident in all the meetings, but it is a splendid sign to see men diametrically opposed to all our thoughts, patiently waiting till we have had our say....I feel convinced, also, that what we have said has come to many in the nature of a great surprise. Several people said to me that they never before supposed that we believed in God, but that they could no longer doubt the intensity of our conviction. That is something gained. If we begin to get the confidence we shall end by getting the adherence of the multitudes."

Thoughtful Agnostism and Present-Day Unitarianism. Their Agreements and Differences

A FAR extending country must naturally expect to find its opposite borderlands very different from one another. Our American Republic finds its neighbors of the North in Canada, not much like its neighbors of the South, the Mexicans, in language, customs, political ideals or industrial habits. It is a good deal the same with our denominational realm. The Unitarian body is not a great denomination, perhaps, if numbers are to be considered the test of largeness, but it certainly has a wide range. All denominations range widely in modern times indeed; but there is a frankness and definiteness about the Unitarian's willingness to range, an utter refusal to set up artificial bounderies, or compass unnatural compressions through dogma tests, which, while it adds to our real spirit of unity and widening sympathy of religious ideal, yet favors aggressive pioneership in our faith well out toward the borders of all other faiths that are in any sense rational.

Some time ago there appeared in the columns of THE UNITARIAN an "Excursion" into the Borderlands which lay between us and the great Empire, shall I say, of established orthodoxy. Why may it not be well to make a similar excursion across the frontier at opposite edge of our spiritual realm, into the borderlands of those who feel themselves entirely outside of Christianity, outside, perhaps, of what is specifically deemed religion at all, the borderland of agnosticism and so-called infidelity.

There are various types of "agnosticism" of course. Some of it is pretty poor stuff. But then, for that matter, some Christianity is pretty poor stuff, too. Some agnosticism is simply a mush of sentimental soft-heartedness, distressed at everything sternly positive

and established and in good order. Some agnosticism is simply swollen conceit of spirit setting itself flippantly in defiance to the thoughts and the experiences slowly worked out through the ages. Some of it is but a phase of spiritual Philistinism, if you will permit the phrase, the product of crass ignorance in the things of the spirit, the boorish incapacity of soul to discern the larger bearings of life's fundamental verities. Some agnosticism is pure mental laziness of souls not energetic enough to think their way through the outer crust of superficial negation; some agnosticism is unmitigated cowardice—the fear of the soul either to admit or to deny the validity of its own reason and intuition. Some agnosticism is vicious perfidy of the soul—the attempt to dodge the stern demand of conscience and the moral law, by assuming a lack of warrant for life's deep reality of Right and Justice.

But these are not the types of agnosticism which we have now to consider. These do not touch our borders at all; we have no honest point of contact with such. What I have in mind is rather that type of agnosticism which lies very close along our frontier edge of faith. For lack of a better phrase I would call it "thoughtful agnosticism." It is the agnosticism of men and women who have seriously thought and earnestly pondered over religious things; who have had some conscience in the matter, and who have not blurred their soul's vision by clouds of personal immorality, selfish ideal of mean indulgence, or cynical heartlessness.

The theology of these men is not precisely the same as our own; their religious ideal is not identical with ours. We think that their position is in certain respects invalid, and their moral incentive incomplete; and yet they do stand very near our borders, and we and they have very much in common.

In the first place—we may be very frank about it—our views regarding the Hebrew Scriptures are practically the same, although we may put the emphasis of interest differently. We both regard them as the splendid literature of a people peculiarly rich in ethical ideal. We both reject all belief in supernatural agency in their production, or supernatural warrant in their dictum. We both accept to the full the results of the so-called "higher criticism," and study this literature as we would study the literature of any other people, not to find final authority in truth, or the infallible word of God, but study for its own intrinsic beauty of thought and ideal; its own deep interest of historical suggestion and moral inspiration. But beyond this, I do not suppose that the conception which Dr. Martineau, may I say, or Minot Savage, or Mr. Chadwick have held regarding the Bible, differs in any essential of intellect from that which Professor Huxley or Herbert Spencer have held.

Now, at first thought this may sound like a dangerous admission; it may seem as though we had given the whole of our Christianity away, and had written ourselves frankly among the viritual skeptics. And yet it is obvious to any one acquainted with recent "liberal orthodox" utterance that though the statement of the fact may be a little more guarded on their side, the liberal orthodox position regarding Scripture practically shades off into this same view. "The Impregnable Rock of Infallible Scripture" is being abandoned by some of those very high up in established Christian churches; and the issue of just how far Biblical criticism shall be allowed to do its fair work, and just how much of peculiar inspiration can be claimed to be left when once the admission is made that verbal inspiration is out of the question, is an issue which individual consciences may decide for themselves, but is an issue the acknowledgement of which gives the case entirely to those who reject the theory of literary supernaturalism.

Again, the thoughtful agnostics have practically the same conviction regarding the historical career of Jesus, as that which we maintain. I presume they would all agree that Jesus of

Nazareth undoubtedly lived in the first century; that his was a nature peculiarly lofty, pure, genuine and noble; that his gospel was built upon an ideal of ethics surpassingly exalted; that he died a hero's death in maintenance of just that principle of altruistic service of man to man, which must be the dominant factor in all social progress. They agree with us that the influence of Jesus in molding the civilization of the Western world has been prodigious; and they agree with us that those dogmas which have been most narrow and formal, and in the church to-day are acting as a check to progressive Christianity, are based on a perversion and not on a fulfillment of the actual teaching of Jesus himself,—that dominant Christianity, in other words, in its dogmas, if not in its spirit, is built not upon Christ, but upon Paul (and perversions of Paul) who, with all his lofty insights, quite misunderstood, in many ways, the secret of Jesus.

On the other hand, we agree with these thoughtful agnostics in discarding all elements of the miraculous and so-called supernatural from the career of Jesus. We do not believe that he was God; we believe that he shared with humanity all that is human; that as a man he was born and as a man he died, and as a man has helped to make the world a better world, and the way of the soul's progress easier.

Finally, the thoughtful agnostic and the Unitarian agree in their conception of the universe. We alike accept the philosophy of evolution. We believe that the universe is a cosmic Unity; not the creation of an outside Deity, but the manifestation of an immanent Mystery of energy which is behind all that we call matter, and that we call force.

For the thoughtful agnostic is almost never a materialist, now-a-days. Spencer, Tyndall and Huxley, if not Darwin, all come back to Science's irresistible conclusion, that behind what we see and know and experience in the universe, there is the ultimate mystery of energy which we cannot comprehend, but which we are forced to acknowledge.

But it is here that our differences begin; and our differences are perhaps as vital as our agreements, and on a higher plane. We accept a large number of the negations of thoughtful agnosticism, for they are the negations carefully worked out by patient and conscientious science, of things superstitious, soul-narrowing and fatal to the intellectual and spiritual progress of the race. But on the fundamental affirmation of thoughtful agnosticism, that the universe we live in, both as regards space and time, is a unity of being in evolution and law, and that behind it is an ultimate mystery of energy which is One, we build the substance of a faith that is religion, for the satisfaction of the deepest needs of the soul.

For while we admit that this ultimate mystery is a mystery utterly beyond our finite comprehension, in the essence of its being, we insist on believing that it is not less, in its essence, than the noblest phenomena which manifest it; and that as the whole trend of universal evolution as we know it is toward the evolution of love, righteousness, and intelligence, it is not irrational to hold that an essence of love, or something that is more than love, righteousness, or something higher than righteousness, intelligence, or something better than intelligence, inheres in that ultimate mystery of energy that we may call it God; aye, even learn the name which Jesus taught, if we will hold it always as a finite symbol of that which is infinite, and call him Father-God; for from him comes all being, we all share his energy, and his abiding order of the universe is an abiding order of sympathy, if we think it largely and to our own soul's consistency.

And so, also, we insist in finding in all the analogies of our being in all the logic of evolution, in all the unescapable imperative of our deeper natures, a faith in essential immortality; not to be described in definite phrase, bathed ever in the modesty of present ignorance, as to modes and forms,—but yet the faith that beyond the evolution of life as we have it here, lies on time's

progress side either better life, or else better than life for every soul that has been caught up in a share of universal progress.

And then, if I may say it frankly, the great difference between the thoughtful agnostic and the sincere Unitarian, as it seems to me, lies in a different habit of spirit. The agnostic is he who finds it natural to dwell in the negative aspect of things. Conscientiousness with him is pre-eminently a matter of intellect; that one believe not what one has no honest right to believe. And that is certainly a great thing. Would more of us could acquire such robust conscientiousness of mind! But I do not think the agnostic is quite accustomed to give to the spiritual faculties of the soul, i. e., the ideal-building, the love-kindling, the enthusiasms, the aspirations, the intuitions and the insights of the heart, their valid significance. I think the Unitarian, if he be a thoroughly religious man, as Channing was, and Parker, and Martineau and Chadwick, and Stopford Brooke are now, is willing to take his negations as he must take them, resolutely and bravely, but finds life's richest joy in building in the things of the spirit which are genuinely true and positive. He is hungering and thirsting after an interpretation of life in love and duty, and faith, and not simply in knowledge and science. He is concerned not mostly with the manifestations of cosmic energy in the universe about him, but in the nature of the life within him; and so he builds for religion and aspiration, while the agnostic delays in science, and builds for intellect mainly.

Now I am not going to argue about this matter. If there happens to be any thoughtful agnostic reading this article I am not going to labor to bring him to my way of thinking in these respects of theology. I gladly would do so if I had the time, and I would gladly give my time to such a friend, if ever he would ask it of me, that I may hear what he has to urge as well as urge my own position. But I want to say just this word now which, I hope, may chance to reach some one who calls himself an agnostic, and so has held himself aloof from all church life.

The thoughtful agnostic shares with all true men a faith in the moral ideal. For all the things he thinks he cannot know about religion, there are some things he is certain about in actual life. He is sure that a good man is better than a bad man. He is sure that love is nobler than hate. He is sure that generous self-sacrifice is holier than mean selfishness. I have never known an avowed agnostic of the thoughtful type whose moral sense was not fine, whose ideal of humanity was not exalted. And whether there be a God or not, and whether there be a future life or not, such an agnostic believes in progress; believes that the world may become better, wiser and nobler in its humanity; and believes that such progress is good; and that everything that helps it on is blessing to humanity.

Now what the individual true man can do to help the world grow better and wiser is much. His personal influence; his personal contagion of noble example; his personal protest against falsity and error, and superstition and injustice; his personal championship of truth and reasonableness and justice and honor are not wasted, though his place in life be obscure, his gifts of mind humble.

And yet does not he realize that *massed* effort and influence here, as elsewhere in human affairs, have peculiar value; that the forces which make for truth and right, for honest thinking and honest living, can be so organized as to push more strenuously against the powers of entrenched falsehood and error and wrong, than any individual strength can do? Can such a man, with a conscientious sense of his duty before the problems of his own time, and the urging needs of his own time, in Truth's name, and in Right's name, fail to feel some responsibility that overleaps his personal power of influence to help somewhere in larger streams of influence, in better organized endeavors to hold the moral ideal aloft, to stimulate

conscience and honor and love among men, and hurry Truth's cause on, and fight the fight of Justice, and push in the way of Progress?

In other words, does not the thoughtful agnostic feel that, *if* only (perhaps to his mind a very large *if*) the church could be stripped of that which he believes to be its superstitions, of its entrenched errors, of its narrowing ideals, of its useless ceremonials, and priestcrafts and ecclesiastical traditions, and made simply what it ought to be, the massed force of sincere and earnest men and women trying to make humanity nobler, and truth plainer to the children of men; if only the church could be made just this in the name of righteousness, does he not feel that his duty and his glad service would be to join in and help such noble work along?

Now, it is just this that we are trying to do in our liberal church. There are some things which you and we may not quite agree about, my agnostic friend. We persist in phrasing our thought of God in terms of love and intelligence as real in his being. We persist in believing that when we die we may rationally hope to live again; and these are faiths you cannot feel certain about. But, on the other hand you cannot be certain that these faiths are not true; and, even if they be untrue, yet they embody, at any rate, the largest ideal of righteousness and justice and love that the soul of man has yet dreamed out. For our faith in God is, at any rate, involved in no scheme of salvation which can bring a blush of shame to a generous man's cheek; is involved in no conception of revelation grounding religion on gross partiality, injustice and caprice; is involved in no idea of immortality tainted with cruelty and wrong. Perhaps, as you sometimes tell us, our idea of God is simply man's noblest ideal of himself; but, at any rate, *it is that*, with no creed barriers set, to keep the God-thought at a standstill while the soul's idea for itself grows on. From your point of view we are, at any rate, fighting truth's warfare, part way, against those who would cling to antiquated error. And, however that may be, and whether our ideal of God be true or not, we are trying to put the emphasis of religion on righteousness, on truth, on love, where you are putting it; we are trying to fight humanity's fight for progress; why cannot you come and help us, join your conscience-sense of duty with ours, and be one with us in helping to make this world better, at any rate, though you think there is no world beyond.

For think of it honestly, friends. Is it not significant that our doors are frankly open to you? The entrance to our church is not through creed, is not through dogma; it is through endeavor, through sincere purpose to live truly, and help the world become an easier place to live truly in. We have no creed whatever to bind in men's faiths and aspirations; but we have one vital faith, which I think is yours and ours, together; and that faith is the ultimate basis of our church being. Our faith is that a man's own conscience and his reason are, for him, ultimate authority in religion; and the agnostic honest in his doubt is nearer God and his kingdom than the dogmatic believer whose faith is but a timid convention and an equivocating make-shift.

Whoever wants to stand for right and honesty and progress in truth-seeking; whoever wants to stand for purity, love and generosity; whoever wants to stand for manhood made better and womanhood made nobler, has right to stand with us. Our church is his. And we have right to demand, not in our own name, in the name of Righteousness and Truth, we have a right to demand that he do stand with us, help us in making the world's thought clearer, and its life truer; we have right to make the duty-call to all who can feel at home in our broad fellowship to rally to our standard.

And may I add just this last word? I am not at all afraid of thoughtful agnosticism in the church or out of it, and it is my faith that when the thoughtful agnostic becomes familiar with our thought and breathes often the atmos-

phere of our religious life, he will find that we have nothing to deprive him of in his mind's bold liberty of thought, but that we have something to share with him of the spirit's wealth, which he genuinely wants. I think he will find that our spiritual enthusiasm for God, our sunny hope turned toward immortality, our rational interpretation of the ideal which Jesus stands for, are realities which he has already begun to reach out after himself (though perhaps he has sought different phrases) in his own free thought; only we may help to put the emphasis more sturdily, we may have the gift of orbing vague surmisals into clearer logic, and we, at any rate, are ready to give the aspirations and the ideals of the deepest soul a chance to assert themselves and find their proper strength in a congenial atmosphere of frank spirituality.

I do not think the thoughtful agnostic is likely to remain long an agnostic, for his very thoughtfulness. He will always confess to the things in religion that he does not know and cannot hope to know:—and God keep him and all of us from pretense of faiths we have no right to hold—but he will grow to count more upon the reality of things he does know—of love, of righteousness, of purity, of truth; and these are the final substance of all true religion.

The Prospects for Our Liberal Cause in the South

BY REV. JOHN L. ROBINSON

OUR situation in the South is full of hope and encouragement. Our liberal faith is growing slowly, and the time will come when it will grow more rapidly. There are certain difficulties we have to face, and to know that some of these difficulties are inherent in the situation will help us to be wise, patient and courageous. The greatest difficulty we have to face is that which constitutes our reason for being, and which is really the inspiration and joy of our work, namely, our faith.

Some one has said that it takes three generations to make a Unitarian. We of the South can appreciate that statement. To the vast majority of the people here our faith and spirit is new, and it is the old not the new that to the people seems Godlike.

A man asked me one day what we believe. I repeated "Our Faith." I repeated it slowly and he gave ready assent until I came to the expression "Salvation by Character." His countenance fell perceptibly. He said: "You do not believe in the atonement then," to which I was compelled to answer, no. To the great majority of the people of this portion of our country the idea that a man can be saved without a blood atonement has never entered their minds. It is a difficult matter to get people to calmly consider questions from the standpoint of the new no matter how beautiful and inspiring it may be, when the old with its fear of punishment and hope of reward has been so persistently and dramatically drilled into them for a thousand years. The pioneers of a new faith are compelled to be, at times, more or less negative in their statements. There is no way to avoid this. When we are asked if we believe that the Bible is infallible we must say, no. Do we believe that Jesus was God? we must say no. Do we believe in everlasting punishment? again our answer must be no. In all pioneer movements there must be more or less cutting down of trees and clearing away the rubbish. Of course it is very manifest that the object of all this is to *build*. We must be constructive, and our preaching must be constructive, but it nevertheless remains true that we cannot escape

a certain amount of destructive criticism which sometimes brings upon us the unmerited antagonism of the ultra-conservative.

Another difficulty is found in the shifting of our Unitarian population. If we could keep what we get every church in the South would soon be self-supporting. But so many of our Unitarian people are not "anchored to the soil." This is especially true of our Northern constituency—a most loyal and faithful people. They are largely salaried people, and for various reasons they often find it to their interest to return to the North or to go West.

Another great difficulty is found in the shortness of the pastorates. "A new broom sweeps clean" and all goes well for a time. But the new minister begins to see that he is not taking the South for Unitarianism as rapidly as he thought, and he becomes somewhat discouraged. He begins to wonder if he is the "right man for the place." He tells his people that perhaps some other man can do better work, and so he folds his tent and "silently steals away." Some churches have almost been ruined by short pastorates. The history of our cause in this country shows clearly that the strongest churches have been built up by men of long pastorates; notably St. Louis, Louisville and Charleston. Again some ministers become discouraged with their slow progress, and imagine that they will succeed better by preaching sensational sermons—sermons in which the people are made to laugh at the "mistakes of Moses" and other orthodox errors. The devil does not want the minister to commit a greater folly than to preach such sermons.

But in spite of all these difficulties, our work is full of interest and hopes. No minister in this country looks into the faces of brighter, happier and more interesting people than does the Unitarian minister in the South. He knows that every body of his congregation has done some thinking on his own account, and that if he has any message worth listening to it will be appreciated.

You will not find loyalty anywhere greater than the loyalty of the Unitarians in the South. They are "faithful in sunshine, firm in the storm." It is an inspiration to the minister to see how against odds which would overwhelm a weaker people, they go about their work with such confidence and happiness. And there is a better day coming for those good people and their children. "You can fool all the people sometimes; you can fool some people all the time, but you cannot fool all the people all the time." You cannot hide the truth from the people all the time. Science, a thorough study of the Bible and other sacred literature and the awakened conscience of the people will, by and by and more and more assert themselves.

Some time ago a member of another church said to one of our members: "I do not see why you Unitarians built a church; you do not believe that Jesus was God," "No," replied the Unitarian "we do not believe that Jesus was God; but is not God the Father good enough to worship?"

That is the center of our theology: "God the Father is good enough to worship." And in our religious life we seek to put the emphasis where Jesus put it, service for our fellows. The situation is full of interest and encouragement.

"Look backward, how much has been won,
Look round, how much is yet to win!
The watches of the night are done,
The watches of the day begin."

North Middlesex Conference

The 83d session of this Conference will be held with the Milford, N. H., church on Wednesday, Oct. 16th. The principal speakers will be Rev. Samuel C. Beane, D. D., of Lawrence, Mass., and Rev. Charles Edward Park of the First Church in Boston.

G. C. Wright, Sec'y.

The Old Unitarianism and the New Theology

BY REV. GEORGE R. GEBAUER

UNITARIANS often think that their religious tenets are well known to the world and are rejected because they are known. It seems indeed quite reasonable to think so. But now and then something will occur which will strongly suggest to us that we are more often rejected, because our faith is not known or not understood. Thus while often our name is for many, a household word of heresy, if not of Godlessness, the substance of our spiritual hope and trust remains entirely uncomprehended. Even among men of otherwise broad culture, we meet at times with a most surprising ignorance as to the spiritual standpoint of Unitarianism. So we find in the Editor's Department of a prominent Review not long ago, a short article headed "Is God Omnipotent?" in which the writer says: "We find much that is appealing in the new theology that is making such headway in England. Its objection to ecclesiastical labels; its belief in the essential oneness of God and man, sharply differentiating from the Unitarian theory which makes a great gulf between God and man; its refusal to admit any essential distinction between humanity and the Deity; its insistence that all men are divine, although in a lesser degree than Jesus Christ; its treatment of the Bible as literature, a unique record of religious experience, instead of dogma, etc., etc., all these are tenets of our faith." The writer apparently sees then in the so-called new theology of England a new revelation, which happily mirrors his own hitherto unrevealed belief, which he now openly confesses. To him this revelation is not only at variance with the teachings of the "orthodox" church, but also with the tenets of Unitarianism as he understands them. He speaks, as you have noticed, of "the great gulf between God and man made by the Unitarian theory, differentiating it in that from the new theology" Of course one man's opinion and estimate of Unitarianism does not affect its truth; but "if they do these things in the green tree, what shall be done in the dry"? Certainly dense must be the ignorance of the masses where the prophets are so unknowing. We need not wonder if we be classed by many people with "Turks and Infidels, Christ-killers and anti-Christ" or at best to be regarded as a lot of bloodless and soulless deists, who have taken away the bridge between God and man, even the God-man, and are standing blindly before the bottomless pit that yawns between humanity and deity.

The new theology holds that human nature should be interpreted in terms of its own highest, therefore it reverences Jesus. The new theology looks upon evil as a negative rather than a positive term. It is shadow where light ought to be. The new theology watches with sympathy the development of modern science, for it believes itself in harmony therewith. The new theology of course believes in immortality on the ground that every individual consciousness is a ray of the universal consciousness and cannot be destroyed. The new theology believes that Jesus is divine, but so are we. His mission is to make us realize our divinity and our oneness with God and we are called to live the life which he lived. The new theology also (here I summarize) "brushes aside many of the most familiar dogmas" as the fall of man and the atonement.

This then is the gist of the new theology. It certainly is a beautiful statement of faith by a man of great sincerity and persuasiveness, but is it something "new?" What it offers to the world as "new" we can duplicate in various form of expression; it is contained in volumes of Unitarian theology covered by the dust of many decades;

it has been preached by Channing and Parker, by Emerson and Martineau, by Savage and a host of others.

What we may appreciate in the new theology as Unitarians is not its "new" truth, but its spirit of new conviction with which it presents our old truth, and we welcome this spirit most heartily and bid it abide. But if there be any distinction between the new theology and Unitarianism as far as I am able to see, it is this, that Unitarians do not lay any stress upon theological statements. We have gone through the stage of controversy and realize, that even the noblest definitions of the deep verities of religion necessarily fall short and that each man must in the end interpret these eternal realities according to his own mind. But though each one has his own "credo", yet there is a general consensus of belief. It is expressed in this simple form:

"We believe in the fatherhood of God, in the brotherhood of man, in the leadership of Jesus, in salvation by character, in the progress of mankind onward and upward forever."

I think anyone can see how this simple but positive statement is in harmony with the more philosophically stated creed of the new theology.

It would seem to me that in its simpleness and its elimination of all that is negative and likely to lead to fruitless controversy, it is far preferable to the creed of the new theology. Each one may give his own interpretation of these five plain statements. Take but the first one, the belief in the Fatherhood of God. What does it mean? It means exactly what the new theology teaches only it adds to it an important thing; it makes the philosophical statement a religious expression. To us God is not only the "infinite reality" out of which all things and man proceed; it is not only an eternal "universal consciousness of which each individual life is a ray;" but we believe, that God is more than even highest consciousness, that he is will and not only will, but the loving heart and soul of this universe, so that each individual life is but an incarnated pulse-beat of God's own life. We are living, thinking parts of the infinite reality of love, which we call Father because there is no better, more apt term. And so close is the relation between God and man, that humanity touches divinity at every point and that no chasm between God and man exists. But while we believe in this unity of being between the human and divine, we do not forget that yet the human soul may feel itself rightly separated from God; not from God the "All-being", but from "God" as the name for all that is good and beautiful and true in the world. The recognition of human sin makes the highest union, "communion" impossible. To bring about this communion with God has been the business of every religion, has been the endeavor of every prophet, has been the supreme work of Jesus. He told us, who would inherit eternal life, that is, come into complete union with the God: "Thou shalt love the Lord thy God with all thy heart and with all thy mind and with all thy strength and thy neighbor as thyself". It means, that not the highest intellectual conception, not the most perfect "New Theology" or the "Faith handed down by the Apostles" can give us that saving communion with God, but alone love; love for all that for which the name of God stands. Love of truth, of righteousness, of goodness, of Love. Again not a love which sentimentally glories in itself, but a love which goes forth into the high ways and by ways and loves the neighbor as itself.

In the love of the highest, call it what we will and in loving service of Him in the lowly form of man, "even the least of these my brethren", there is eternal life, there is oneness with God and in God.

God is in all that liberates and lifts;
In all that humbles, sweetens and consoles. —*J. R. Lowell.*

English Visitors for Our Churches in Canada

The Dominion of Canada belongs to the British Empire and its people are loyal subjects of King Edward. But the Unitarian churches in Canada share with us of the United States a close organic fellowship which makes them peculiarly dear to us.

Inevitably, however, they must hold a relation of vital sympathy with the Unitarian churches of King Edward's other realms; and most pleasant and fitting has it been that representatives of the British Unitarian Association, visiting America at this time to have part in the International Council of Liberals at Boston, should preface that function with a pilgrimage among these churches of British America. Most cordially were they welcomed, and most inspiring was the greeting which they gave, and the memory of hearty things said, and happy things enjoyed together in the visit. We are glad to report in detail, and largely in the words of the pastors of the churches visited, the story of their pilgrimage.

Toronto.

Rev. W. Copeland Bowie, Secretary of the British and Foreign Unitarian Association, arrived Saturday evening, August 31st, and preached on Sunday to a good congregation, most appreciative of his high thought on the message of the Unitarian church. The work of our churches, he said, was not destructive nor merely corrective, but to conserve and develop all that was true, noble and helpful of the religion of the past. Tuesday evening Mr. Bowie was joined by his wife and daughter who with the Rev. C. J. Street of Sheffield, had been to Ottawa; while the Rev. W. G. Tarrant of London, arrived the same day. Wednesday was spent in sight seeing with Mr. Lamb, president of the society, a most congenial guide. Wednesday evening the congregation entertained the guests at an informal reception at the church, where there was delightful music, informal speaking by the guests and others, refreshments being served by the ladies at the conclusion of the speaking. Sunday morning the Rev. Mr. Tarrant preached to a large congregation a beautiful, soul-lifting sermon on "The Joy of Living"—a perfect poem, our correspondent declares it to have been. Much of the delight of this visit of the English ministers, from the point of view of the church people, lay not simply in the opportunity of hearing their stirring and invigorating words, but of receiving them intimately into their homes and sharing the relation of personal hospitality.

Ottawa.

The recent visit of the three delegates from the British and Foreign Unitarian Association to the Church of our Father, in Ottawa, has been most pleasant and profitable. Coming at a most unfavorable time, when the church had hardly begun its work after the vacation, much interest was shown and large congregations gathered to hear them. On September 1 Rev. C. J. Street of Sheffield, preached morning and evening to appreciative audiences. His evening sermon, on "The Church and Social Service," was especially well received. The following Sunday Rev. J. Crowther Hirst of Liverpool, occupied the pulpit most acceptably. His message on "Reasonable Optimism" will not soon be forgotten. On September 15 Rev. W. G. Tarrant of London, preaching twice, gave an inspiration and impulse that will be felt through the whole year's work. On Thursday, September 12, a reception was held in the church parlors, which was largely attended and much enjoyed by all. Present at it were Rev. Messrs. Tarrant, Street and Bowie, the Secretary of the British and Foreign Unitarian Association. Addresses were made by them and by Rev. C. W. Casson, pastor of the church. On the whole, the visit of the English ministers was one of the most pleasant events in the history of the church.

HAMILTON.

The Rev. W. Copeland Bowie, of London, Eng., Secretary of the British and Foreign Unitarian Association, his wife and daughter, the Rev. W. G. Tarrant B. A. of London, Eng., and the Rev. C. J. Street, M. A., LL. B., of Sheffield, Eng., arrived here from Toronto on the evening of September 5th. A Platform Meeting was held that evening at 8 o'clock, at which addresses were made as follows: "The Unitarian Movement in England" Mr. Bowie, "The World Movement in Liberal Religious Thought", Mr. Tarrant, and "What is Left to Religion when Science and Criticism have done Their Work?" Mr. Street. At the conclusion of this meeting a social hour was pleasantly spent in the Sunday School room in connection with which visiting laymen from England, Mr. George Notcutt of Ipswich, his nephew, Mr. Lee, and niece, Miss Lee, of Stourbridge, made remarks befitting the occasion.

The next morning Mr. Notcutt, Mr. Lee and Miss Lee continued their tour. The remaining five were taken to drive by the minister of this church, Rev. W. Delos Smith, in order that they might have a just appreciation of Hamilton and vicinity. In the afternoon they went to London, Ont. On Saturday evening Mr. Street returned, and on Sunday preached two able sermons. On Monday morning they met in Hamilton and continued their tour to Niagara Falls.

LONDON, ONT.

After three days with a jolly party of English Unitarians, the London society had deep regrets at their departure on the morning of September 10th. They came in good spirits and set going fresh breezes of good-will amongst us all.

Rev. Mr. Tarrant brought us his world wide view of liberal things. He took us on a tour through Europe and pointed out the various radical movements, speaking of Montet, Moury, Loisy, Geneva, Hungary, Tolstoy and of the Brahmo-Somaj and Japanese development in the Asiatic continent. He made his hearers feel the important circle of religious work they were a segment of and lifted the hopes of the pioneer group.

Rev. Christopher Street uttered his forcible message of the best and highest in religion. He made us feel that criticism had only robbed religion of an old suit of disreputable clothes. The body was left with its blood, nerve and tissue.

Rev. W. C. Bowie sketched British Unitarianism for us speaking of its early disabilities, its old churches, its great men, its diversified expressions and its courage.

The public meeting at which the above addresses were delivered was beyond our expectations in numbers and created considerable interest. The following Sunday evening Rev. Mr. Bowie preached on "The Message of Unitarianism to the Present Age." He gave a clear diagnosis of the present reaction against orthodoxy stating that we could no longer believe in a universe where in a section of it evil would remain eternally. The message of our church for to-day was one of wide outlook, faith and courage. Our Sunday meeting was largely attended. The society here is feeling deeply indebted to the British Association that so generously sent out the English deputation.

MONTREAL.

During the past two or three weeks we have been favored with visits from many of the brethren from abroad on their way to the Boston meetings and their coming has been of great encouragement to us. Three of them were delegates from the British and Foreign Association to our churches in Canada: Rev. W. Copeland Bowie, Rev. C. J. Street and Rev. W. G. Tarrant—and their visit to Montreal closed the series to which they have been engaged. On Sunday, the 15th, Rev. Mr. Street gave us a noble sermon, and on Monday evening following a meeting was held in the school room, (our new church not being available) at which stirring

addresses were made by all three of the delegates. Addresses were also made by Rev. C. Harvey-Cook, Prof. Montet of Geneva, and Rev. Mr. Andre of Florence, and Mr. Lawford of London. It was a splendid meeting, inspiring and memorable.

We have also had the pleasure of welcoming many others of our English friends. Some fifteen or more have come to us and we have enjoyed meeting them, while their coming will be long remembered by us, and remain an encouragement in our work. On Sunday, Sept. 1st, Rev. Mr. Hirst spoke to us in the cause of our service and on the 8th a sermon was given by Rev. H. Bedell Smith.

I wish we could have had Sundays enough to have admitted of our hearing discourses from more of our friends; but we have indeed been greatly favored as it is and this charming visitation has done us lasting good.

Secretary Wilson

The directors of the A. U. A. have elected Rev. Lewis G. Wilson as Secretary to fill the unexpired term of Mr. St. John, resigned. It is a most fortunate selection which pleases everybody. Mr. Wilson possesses peculiar gifts and has had exceptional opportunities of experience fitting him for the position. Born some forty-eight years ago in Southboro, Mass., a graduate of Meadville and pastor in succession of our churches in Leicester and in Hopedale, (both in the Worcester Conference, that livest and most progressive of New England local Conferences,) his more recent service as Billings Lecturer has extended his acquaintance with our work over a large range of country, and put him in touch with diverse fields of denominational activity. Mr. Wilson has already won the universal esteem and confidence of our ministers, which counts for much. He combines happily a robust enthusiasm for the liberal cause with most delicately discriminating tact and sound common sense. He has a genius for making friends—and keeping them: a cordiality that is not occasional and human sympathy without stratification. We suspect that it will always be pleasant to visit the Boston Headquarters while he is at the desk, for the man with or without an errand. He has capacity for doing right things in an agreeable fashion, and his genuineness is thorough going.

We are heartily convinced that when May comes around everybody will turn to, to ratify the action of the Directors and elect Mr. Wilson by a regular vote of the Association for continued service: —which is the great thing to be desired. As frankly we insist, however, that if in any corner of our fellowship there be a group of people genuinely believing that some other man would be a better choice, neither good fellowship, nor denominational courtesy, nor established tradition should stand in the way of their full chance to urge their conviction at the annual election Personally we stand pledged to vote for Lewis G. Wilson without reserve or hesitation.

Unity

It is the hour, the hour of God,
And now is the time to be;
And all that travelled the endless road
Is touching the life in thee.

The waves of the universe meet
In the will of a human soul,
And the passions of ages beat
In reason that love makes whole.

The eyes of the stars are thine,
And thy very heart is theirs,
Hope far remote is near divine.
And darker with brighter shares.

Heaven is open to this earth,
The high and the low are kin;
The sun a brother is in birth
With our homes and fires within.

The passing is making the ever,
The chance is a step of law,
And the fate that seems to sever.
Obeys what the future saw.

—*Rollo Russell in The Inquirer.*

Contemporary Portrait

VIII. Rev. Merle St. Croix Wright

IT was at the Harvard Divinity School that I first met Merle Wright, the subject of this month's "Contemporary Portrait". He was in a class with William W. Fenn and Augustus Lord, and nobody called that class a small one because it was numerically slender. Wright was an ardent student and not one of us doubted the brilliancy of his future. Omnivorous of books, alert in class-room, fascinatingly good company at the dining club or about our rooms, he had a quality of friendliness and good *cameraderie* that made him immensely popular amongst schoolmates.

After graduation he was quickly drafted into service for the young church in upper New York which is known as Harlem. It was honestly a bit of gambling on both sides. Although situated in a rapidly growing section of the city and with good financial backing at the time, the young society had had a rather rifty past and was confronted with peculiarly harassing problems. The young man was sure to prove a brilliant and winsome preacher, but in his utter inexperience in church work the challenge of a city parish in impossible New York had its inevitable risks. The risks were pluckily taken on both sides however. The Harlem church up to this time had been but a small affair: now things happened, and a chapter of success began. It was not long before a substantial church building was erected; one of the most successfully devised social church-buildings in our fellowship. The people were organized into efficiency of service along many lines: a Sunday School charged with original zests, and organized according to modern methods was one of its triumphs. Literary clubs and classes gathered about inspiring leaders, with Mr. Wright for chief, according to a generous ideal of the scope of essential religion; church philanthropies were put on an eminently rational basis: young people found congenial terms of church intimacy: and the Women's Alliance branch connected with the parish became one of the most active in the conference. In fact "Unity Church" of Harlem quickly gained distinction as a uniquely live thing, and its young minister was manifestly the focus of its energizing sources. His capacity, as some one expressed it in those early days, was not so much for doing things, as for knowing who could do them and how they could be made to do them. Meanwhile of course his power as a preacher was drawing notable congregations at home, and gaining for him distinction abroad. Repeated attempts have been made to lure him to other cities, to pulpits which would seem to offer more conspicuous opportunity of reputation-making: but he has steadfastly stood by the church of his first consecration, and in the twenty years of his ministry has seen every other Unitarian pulpit in New York and vicinity change pastors and follow new leaders without wavering in his loyalty to his own people.

This circumstance inevitably involves paucity of biographical stuff, though richness in real life accumulation, both for him and the church he has served. Probably there is not another minister in our fellowship who stands higher in esteem amongst his fellow-ministers for the mastery of his intellectual gifts: and when Merle Wright rises to speak at any Unitarian gathering, anticipation stands on tiptoe, and one's breath becomes brisk.

For Wright's power as a preacher is pre-eminently commanding and uniquely exhilarating. He has none of the tricks of popular oratory: rarely tells stories, never uses dramatic devises, has no flowery way of cumulating metaphor, scorns the artifices of vocal

intonations, only speaks quickly, eagerly, with accelerating zest of vital enthusiasms, never with embarrassment for lack of words and yet with exceptional fluency of ideas not less than language, and with a scintillating play of imagination that illustrates by flashes and gleams of leaping figure rather than by carefully wrought-out processes of metaphor. Mr. Wright is fortunate in the gifts of personal presence. Of robust build, with a distinctly leonine cast of countenance, the sense of masculine virility which dominates his vocabulary and structure of thought has first setting in a physical vehemence of masculinity that gives strength to all his bearing. Some people say that Wright is too masculine. His thought and ideas are aggressively virile. H has affinity with Meredith and Browning, Carlyle, and Walt Whitman, rather than with gentler masters whose vogue has been more in evidence in many modern pulpits. A lazy-minded listener cannot follow him, and a timid-minded hearer may quickly take fright at the boldness of his thought. For the dainty minded he has indeed some roughnesses that score, yet there is nicety and the fineness of real poetry in his spirit and manner. People whose acquaintance with books is slight inevitably find him an exasperating speaker, hard to follow and understand, and he undoubtedly does speak above the heads of those whose intellectual stature is slight. Yet his sympathies are genuinely democratic and his sense of good comradeship generous and unstinted. The exuberance of his humor is always contagious, and he has a wealth of animal spirits that attracts vital human nature of whatever cast.

It is unfortunate perhaps that Mr. Wright has published almost nothing, and rarely appears in print in any way. A fugitive poem or so is now and then stumbled upon in some anthology: and possibly a few occasional addresses have been put in types. But it surprises one impressed with the rarity of his intellectual resources that he has never sought the leadership which can come only in form of permanent writing. Possibly his mode of public speaking has suffered from this cause. Wright's manner is always extemporaneous, and he is often at his very best and most brilliantly compelling when he is called to his feet in chance discussion and challenged to give account of himself in unprogrammed fray. His power of thought seems to gain impetus as it progresses and builds its structure from within itself. Certainly Wright's addresses are not conspicuous for obviousness of ground-plan, and one often turns from listening with sense of tonic inspiration and kindling refreshment of spiritual power, but without articulate memory of the sequence of his points. But the impression always is of directness, lucidity, and straight-flung purpose, and the result, accumulation in the powers of the soul, which is the main thing.

Hymn for the International Congress

BY JULIA WARD HOWE

Hail! Mount of God! whereon with reverent feet
The messengers of many nations meet;
Diverse in feature, argument and creed,
One in their errand, brothers in their need.

Not in unwisdom are the limits drawn
That give far lands opposing dusk and dawn:
One sun makes bright the all-pervading air:
One fostering spirit hovers everywhere.

So with one breath may fervent souls aspire:
With one high purpose wait the answering fire,
Be this the prayer that other prayer controls;
That light divine may visit human souls.

The worm that clothes the monarch spins no flaw;
The coral builder works by heavenly law;
Who would to conscience rear a temple pure
Must prove each stone and seal it, sound and sure.

Upon one steadfast base of truth we stand,
Love lifts her sheltering walls on either hand;
Arched o'er our head is Hope's transcendent dome,
And in the Father's heart of hearts our home.

Symposium

"The Best Sort of Sermons" From the Layman's Point of View

WE have asked a number of lay-people, both men and women, to tell their ministers and other ministers, through THE UNITARIAN, "What sort of sermons they like best." We have asked them for "simple, *very brief*, and practical opinions", and it is refreshing to note how well those who have made response at all have met the letter as well as the spirit of this request.

Mr. A. Emerson Palmer of Brooklyn, N. Y.

My answer to the question "What sort of a sermon do you like best?" shall be simple and direct.

What I look for in a sermon is moral and spiritual uplift and stimulus. If I don't get these what is the use of going to church? A sermon which fails to supply them falls short of its purpose. Doctrinal sermons (if they are still preached), historical discourses, sermons relating to occasions or to political or social questions and the like, no doubt have their place; but, unless they inpinge directly upon practical everyday human life—life as it is lived by men and women engaged in doing the world's work, however humble the sphere of each one—in so far they fail of their high aim. Every sermon therefore should be, in whole or in part, a *life sermon*—and the larger the part the better.

In the next place, a sermon should be *short*. The occasions are rare, I take it, in which the half-hour limit should be passed; and it will be safe to err on the hither rather than the further side. The attention of the average hearer cannot be sustained for more than thirty minutes, unless the theme is one of surpassing interest or the speaker one of phenominal power.

Finally, the sermon should be *written*. On this point I have no hesitation in speaking positively. Granted that there are men who can speak as cleverly, as pointedly and as succinctly without a manuscript as with one. Nevertheless they are the rare exceptions, and unless the preacher is sure he is one of them he should, in the language of the street, "go slow". My own experience with preachers who read their sermons and preachers who do not, and with those who sometimes have a completely written sermon and at other times speak extempore (as it is termed), leads me to but one conclusion, namely, that in ninety-seven cases out of a hundred (if not more) the written sermon is preferable to the unwritten.

I may add that, while the old-fashioned *firstly, secondly, thirdly*, etc., appeal to me not at all, there is much virtue in making one's points sharply and definitely, and perhaps in summing them up in a few words in order to leave in the hearer's mind impressions clearly outlined, which he will carry away and remember. As a final thought, personally I greatly like to have a sermon closed with a few lines of noble poetry; and I like the poetry none the less if it is something quite familiar.

Mrs. Caroline S. Atherton, Roxbury, Mass.

The "sort of sermon I like best" is the one that helps me most to do the work that lies before me. That sermon must be capable of application to the affairs of daily life. It need not deal with the details of living. Far from that. But its lesson must be such as will make Monday's difficulties easier because they can be seen in the true perspective, can be handled in accordance with eternal laws rather than from considerations of the present moment. The sermon must show religion to be vital, a thing to be lived, and make the teachings of Christianity appear the natural way of solving each day's prob-

lems. It must make clear the relation of the different members of the family to one another, of neighbor to neighbor, of strong to weak, of citizen to state. It must set the high standard of living.

I like the sermon that breathes a noble optimism, not of the sort that benumbs, but rather the kind that sees things as they are, recognizing the evils about us, but leading us to feel that good is stronger than evil and will prevail if we all do our part. I do not want to be left with a comfortable sense that all will come out right without us. The sermon must arouse a desire to go forth to do our part as well as give the large conception of what that part is.

I like the sermon that gets itself preached, the word that is for the moment the one message the preacher is constrained to utter, into which he puts the whole fervor of his conviction. Therefore the spoken word has generally more weight than the written sermon. The close attention to manuscript lessens the personal magnetism of the speaker, and too often I find myself whirled through sentence after sentence, from thought to thought, of what might easily make two sermons, or even three! I like a sermon that is rich in illustration, from science, from history, from present happenings, from the lives of men and women. Especially, in listening to the preacher who reads his sermon do I appreciate such illustrations and occasional apt quotations.

Above all else the sermon must arouse the higher self. The sordid and the humdrum must drop out of sight, and the hearer must be made to feel that things divine, spiritual, are the realities, that life is good, and she must be sent forth with the feeling of uplift and exaltation that should accompany true worship.

Hon. Milton Reed, Fall River, Mass.

You ask me "what sort of sermon you like best." I have heard a great many sermons in my life-time and am still an old-fashioned church-goer. I believe that there has been a great improvement in the quality of sermons. In other words, there has been a large advance in intelligence, in vision, in sympathy, in the sermons which I now hear, over many which I heard thirty or forty years ago.

During this summer's wanderings I have attended church services four times in small, decadent towns. Once I attended an ancient Orthodox Congregational church in Middleboro, Mass.; twice a Unitarian service and once a Universalist service. I was deeply impressed with the excellence of the four sermons which I heard. The Orthodox clergyman in Middleboro named Cummings, presented a broad, sympathetic, kindly interpretation of advanced Congregationalism. It was just about the kind of sermon heard in the average Unitarian church. The two sermons which I heard in the Unitarian church at Nantucket, preached by Rev. Edward Day, were of very superior quality. I have listened to sermons in some of the large churches by preachers of high renown, which were greatly inferior to that preached by this scholarly, earnest preacher in that old historic church. The Universalist sermon which I heard was preached by Rev. Mr. Lynn at Provincetown, Mass. It was a tender, loving, presentation of the doctrine of Divine Love.

As to the sermon which I like best I can only say that it is one which is addressed to the soul, to the innermost centre of our spiritual consciousness, and not one devoted to opinions only. Too many clergymen forget that out of the heart are the issues of life. The sermon based upon reasoned intelligence, presenting the eternal truths of the soul-life in terms intelligible to the average man and woman, who are bearing "the heavy and the weary weight of all this unintelligible world," is the kind of sermon which I like best. This is the way in which Jesus, Socrates, Epictetus and Shakespeare taught or wrote. Opinions shift their

basis from age to age. "Whatever is knowledge, it shall vanish away"; but "the things by which men live", to use the splendid phrase of the Hebrew seer, never change. They are of the soul-essence. Some of the preachers whom I have heard, who preached to the soul were Andrew Preston Peabody, George Ware Briggs, Samuel Longfellow and Robert Collyer.

Mr. William W. Justice, Germantown, Pa.

The sort of sermon I like best is one (of not more than twenty minutes) which appeals to the devotional feelings, encourages individual morality and treats of those public questions which make for better government both civic and national.

Mrs. Thomas H. Elliott of Lowell, Mass.

I like best the sermon that appeals to the heart, not what might be called an intellectual essay.

Most satisfying is the sermon which, after working up to a certain point, naturally and fittingly ends in a prayer, that all who have heard it may be helped to live to holier, better purpose. I like simple, forceful words which teach the reality of religion and the place it holds in the lives of men. Defeated and baffled as men and women often are in the struggle of life, they need to hear that which will enable them to be "brave in peril, constant in tribulation, temperate in wrath and down to the gates of death loyal find loving to one another."

Mr. James C. Lincoln (author of Capt. Eri and The Old Home House,) Hackensack, N. J.

Yours is a difficult question to answer, particularly as the answers must be brief. One's minister may, during a season of church work, deliver so many sermons, or series of sermons, each very good of its kind and each dealing with a subject of great interest to you personally. I like occasionally a "doctrinal" sermon—not of the old-fashioned type, denouncing all creeds but ours—but a sermon telling what Unitarianism is, why it exists, and its reasons for belief in itself and the work it is doing in the world. So many people of other churches accuse ours of being merely a "negative" body, one prompt to declare what it does not believe but extremely foggy concerning what it does believe, that a sermon defining modern Unitarianism seems to me necessary and well worth while.

I like and thoroughly believe in sermons dealing with the great questions outside of purely religious matters—those concerning the social problems of labor, of honesty in business, for rich as well as poor, and of purity in politics. If the church may not lead the righteous reform movements who then shall? It seems to me that the church's position in the lay mind is greatly strengthened when the layman finds it standing squarely for the right, not only on the Sabbath, but on week days, in the business office as well as in the pew.

But perhaps in the long run—year in and year out—the sermon I like best is that which brings home to us the simple homely truths of right living, of honor, of fair-mindedness and charity toward all, of loving one's neighbor and trying to do to him as we would be done by. The sermon, that is, which gives us the truths that Christ seems to have taught not only by his words, but by his own simple kindly giving and forgiving life. There are sermons we all need to hear and a good one of this variety acts as a moral tonic and a bracer of the week to come. One leaves the church feeling that to do right for right's sake, and not because of the hope of reward or the fear of punishment, is well worth the effort, and this consciousness helps to scatter the blues, makes the home pleasanter and the daily grind not so hard. The cheerful, simple, hopeful sermon dealing with the problems of our human life here on this earth—that is the sermon I like best and which is most helpful to me.

Mr. Emerson P. Harris, Montclair, N. J.

I like best the sermon which gives life the largest meaning and discloses

the most compelling motives for high endeavor. While each of us laymen is busy in some small section of activity it is the preacher's business to see life whole.

I like him to challenge and declare, not apologize and entreat; to speak with that insistence and authority which come from the conviction that without religion no really successful life is possible.

Dr. Mary F. Hobart, Boston, Mass.

The sermon which is full of spiritual uplift, and which leaves you "eager, strong and reverent".

Henry White Callahan, Ph. D., Headmaster of the Hackley School.

A statement of simple truth related to conduct in original forms.

Mr. and Mrs. C. S. Udell, Grand Rapids, Mich.

We like "life sermons," something that we can take home with us and think of all the week. Something that will make us better husband and wife, better neighbors, better citizens. Sermons that will fit us "for the life that now is". More of the Heaven of today and less of the Heaven to come.

Mr. Charles Burrows, Rutherford, N. J.

One which applies the best teachings of the Bible (particularly the Golden Rule and the 7th chapter of Matthew) to the practical thesis of the present day.

Miss Katherine E. Blossom, Brooklyn, N. Y.

It is quite impossible to answer such a question as the one you ask for on the spur of the moment for it is really a matter requiring serious care, if one is to answer sincerely. I can tell you off hand what sort of a sermon I *don't* like and that is a so-called "practical" sermon. Deliver me from such! I can get advice on material matters any day in the week—on Sunday I want to be reminded of the reality and permanence of spiritual things.

Mrs. Warren Lee Goss, Rutherford, N. J.

My ideal is a practical sermon; one that tells me how to live, so that I may make the most of life.

Mrs. Grace F. Pennypacker, Haddonfield, N. J.

The sermon I like best to hear
Is simple, earnest, forceful, clear.
Then be the subject new or trite
It floods old texts with modern light,
Sending the spark of life divine
Straight from the preacher's faith to mine.

Conference of the Middle States and Canada

The annual meeting of the Conference will be held with the First Church of Philadelphia, Nov. 13--15, and plans are being made for an interesting program. The meeting of Wednesday evening will consist of two addresses on Modern Apprisals of Things Fundamental. Thursday morning's program will consist chiefly of a discussion of "Rational Development of our Congregational Democracy". The afternoon will present a series of addresses on the "Elements of Public Worship", and in the evening there will be a plattorm meeting on "Things We Insist Upon". It is too early yet to announce speakers in detail, but Messrs. Slicer, Holmes, Forbes, St. John, and Secretary Wilson from Boston are among those already secured. Friday morning will be devoted to a meeting of the National Alliance.

Every church in the Conference should take pains to be represented at these meetings; the time is convenient, the place delightfully inviting and accessible, and the occasion sure to be one of great interest.

Christian Life reports that Rev. George Croswell Cressey, D. D., will supply the pulpit of the Brixton Unitarian Church, London, for two months, returning to America the latter part of October.

"Amongst Ministers"

NOTE—We wish to have this register as complete as possible and cordially welcome information from any source which can help us make it so.

CALLS.

Rev. Anthony Mills to the Christian Union Church at Rockford, Ill.

Rev. R. S. Loring to the church in Iowa City.

Rev. Mary L. Leggett to the church in Ord, Neb.

Rev. I. S. Leiby to the church in Farmington, Me.

RESIGNATIONS.

Rev. Franklin Baker from the pastorate of All Souls' Church, Colorado Springs, Colo., to establish an independent movement in that city.

Rev. Nathan W. Tupper from the church in Humboldt, Iowa.

Rev. Hedley Hall from the church in Moline, Ill.

Rev. J. M. A. Spence from the Peoples' Church in Aurora, Ill.

Rev. J. H. Palmer from the church in Monroe, Wis.

Rev. Eugene Shippen from the First Church in Dorchester, Mass.

Rev. W. C. Gannett from the church in Rochester, N. Y., to take effect when his successor is chosen.

Gradually our ministers are returning home from vacation and working out their plans and programs, more or less ambitious, for a new year's work. We have not invaded their busy time of unpacking and devising with any summons to symposium-wisdom: but have given them a chance in another column of discovery what some of the people in the pews are thinking about "sermon-making."

But we are glad to present in this department "one word more" in the "young man and the ministry" discussion; this communication from a retired minister whose own service in the field was devoted, earnest and peculiarly unselfish.

Editor Unitarian:

Doubtless a certain per cent. of young moral earnestness is finding activity in secular humanitarian channels, instead of in the ministry. But there still remains reason for your question—one answer to that question is this:

Because just now a disastrous moral interregnum has the floor—an interregnum marked, specifically among the rest, by an intoxicated optimism; by earthly ambition; by a universal levity which precludes or paralyzes all divine seriousness; by the abject submission of the individual, the home, the school, the church and society to an environment of self-indulgence. The heroic, the spiritual energy of the human soul still exists. But it lies dormant, awaiting the resurrecting call of the young man or woman inspired by great dreams and visions; or awaiting that other alternative—the painful sobering experience which in individuals and nations alike seem at times absolutely necessary to arouse the moral consciousness of the prodigal son.

This wide, subtle and powerful sway of our 20th century "unparalleled prosperity" has smothered for the moment the celestial fire of the 20th century young man. D. C.

Hymn for a Christening Service

BY REV. E. B. MAGLATHLIN

The Savior comes with healing grace,
Where childhood's beauty clothes the place;
And ever, as in days of old,
Our little ones His arms enfold.

O loving God! we all would be
Thy trustful children, pure and free,
And blest by Thee in homes below
Our heavenly home by faith we know.

Guide Thou us in Thy perfect way
Through childhood's hour and manhood's day;
So we may ever walk with Thee
In time and through eternity.

International Congress of Religious Liberals

THEY were great meetings indeed! And great in palpable form. We Unitarians are so wedded to our insistence that success is not a matter of numbers but of "quality" that it bewilders in a delightfully surprising way to have chance to measure success in terms of "crowds", and put "results" down in figures. Sunday evening brought the first shocking realization of what was coming to us. The largest auditorium in Boston, Symphony Hall, was packed to the doors, and all sorts of municipal regulations about overcrowding thrown to the winds, and hundreds of people (actually) turned away from the first session of the International Council. The occasion was of course exceptional. Dr. Hale, Booker Washington and Mr Slicer. the better part of the Handel and Hayden chorus, and an original hymn by Julia Ward Howe made an assemblage of "noble tones" rare even in Boston;—and each was at its best—and generously prodigal of inspiration. The experiences of later days differed from that of Sunday only in the elimination of surprise. Afterward we got used to "overflow meetings", and failures to hear what we planned to hear because of arriving "too late to get in". Congregations began habitually to gather an hour or more before advertised time—a delightful innovation for Unitarians. And those who failed to gain seats at meetings rubbed their hands in glee that such a day had fallen upon the children of light in the 20th century.

It is impossible of course to tell the story of the meetings in detail. No mortal man could attend them all; no average listener could understand all that he heard—and the chief glory and significance of the meetings lay not in details. We can review but hastily the more salient points of each day.

Monday was "National Conference Day" with international intent though with a slight tendency to lapse into more local accent. Why else should the honored president of a *National* organization take pains to focus the application of a certain issue to the conditions "of this commonwealth"; and the graceful chairman of the council refer to "the poet of our own New England"—and a third speaker only in afterthought correct his reference to "our state" that it be "*this* state?" The people of Massachusetts were splendidly hospitable and great is the debt of all liberalism to the leadership of Boston's thinkers: yet, the "National Conference" is not quite a local affair; and not Boston alone but the Unitarian churches of America in their national organization were the final hosts of the week.

Yet it were petty to insist too much on the point, so genuine was the essential breath and spirit and purpose that dominated the meetings. Monday's program was admirably devised, if somewhat heavy at points in execution.

Hon. Carroll D. Wright's opening address was cordial and enlightening; the report of the Council by Rev. Paul Revere Frothingham was to a high degree luminous and charged with optimistic prophesy. A most valuable paper to have heard and one that will have significant permanent value when published was President Chas. W. Eliot's discussion of the "Freedom of Churches in the U. S. as regards Property-holding and Self government"; while Dr. Geo. A. Gordon's address on "Faith as affected by Freedom" was of ringing exaltation. The afternoon program was packed also with rigorously worthy things. Harvard Divinity School and the Meadville School shared honors in the presentation through their professors of two aspects of development of denominational life and theological thought under conditions of freedom. Chief Justice Knowlton reviewed the circumstances of the Separation of Church and State in an interesting manner, and then came a brilliant and stir-

ing address on "A United Liberal Church" by Rev. Marion D. Shutter, D. D , of the Universalist Church.

Monday evening brought "the reception". Everything outside conspired mischief—drenching rain and howling winds. But "Hotel Somerset" was radiant with cordiality, and the host of people gathering found a most brilliant function awaiting them. Gov. Guild's address of welcome was a gem to be remembered long in many corners of the Old World and New whence came the pilgrims of the liberal quest, and the other addresses were happy and graceful.

On Tuesday began the session of the International Council, with a nobly interpreting address of welcome and introduction by Pres. Eliot, and an echoing word of comprehension by Sec'y Wendte. Then began a notable series of papers setting forth a world survey of liberal movements, extending over the several sessions of the two days following.

From England came Rev. W. Copeland Bowie; from Germany, Dr. Max Fischer and Martin Rade; from France, Prof. Jean Reville, Prof. A. Gaston Bonet-Maury, and Abbe A. Houtin; from Switzerland, Dr. E. Rochat; from Denmark and Norway, Mr. Theo. Berg; from Sweden, Prof. O. E. Lindberg; from Austria, Prof. T. G. Masaryk; from Hungary, Rev. N. Jozan; from Holland, Prof. H. Y. Groenewegen, and from Scotland Rev. Alexander Webster; each had a different story to tell in a characteristically different way, which proved after all to be much the same story, of peoples growing in new thought and faith in the face of baffling hindrances and obscurations. Some were spoken in English, some in the language native to the speaker; and some in heroic endeavor to make Anglo Saxon words musical with an accent not their own. Inevitably the week's program could not have the dramatic variety which our usual Conference programs attain, and interest sometimes lagged; but audiences held on with inspiring tenacity, and the tide of eager realization of the high import of it all, rose steadily as the week wore on.

Besides these meetings which presented different aspects of world-liberalism in national detail, were others of cognate interest. Tuesday evening's sermon at Arlington Street, given by Dr. John Hunter of Glascow, Scotland, under trying circumstances of extreme heat, was preached to a vast congregation somewhat unaccustomed to such amptitude of extention in thought and phrase, but contained high climbing passages of genuine inspiration.

A notable evening service was that of Wednesday evening when representatives of religion in Japan and India, and the faiths of Islam were presented by speakers in striking costume and most gratifying mastery of English. One cannot speak in detail of department meetings of various scope, though adjournment to "larger halls" did not always prove to meet the case,—the women's meeting of Wednesday afternoon being conspicuously triumphant if measured in terms of multitude. Nor can one speak with just appreciation of a delightful day spent in Cambridge as guests of Harvard University where Prof. Montet's address on "John Calvin" was an event of no small significance, and Prof. Pfleiderer's paper on the tendency of positive religions to "Universal Religions" a crowning glory for the week's high achievement, albeit the unfamiliarity of language obscured for the moment the rare worth of the occasion. Nor is there time to say a word of the banquet of Friday night, so abundantly hospitable. Indeed whatever can be said in the brief space and the hurried time which are possible for this writing must accumulate to wretched inadequacy: if detailed report be expected at all

But as already said the worth of these eventful meetings lay not in the mere sum of parts but in a comprehensive spirit of fertilizing liberalism which

transfigured the whole. That from all over the world these lovers of the larger truth were focussing their enthusiasm of a fellowship newly discovered and realized, in an actual comradeship of close association: that from every corner of our own country those used to the heresy of a particular sect were lifted out of all boundaries of sectarianism in this splendid rally-camp of liberals who forgot sects in larger fellowship, and that this fourth assembly of the International Council of Religious Liberals should prove the fact that the motive for its being is a continually growing one, each larger and more widely reaching than its predecessor—here lies the value of it all,—and the very incident of crowded halls, of numerical surprises, and embarrassment of multitudes is by no means to be left out of the reasoning.

The machinery of it all was on the whole controlled with masterly efficiency. Organization was complex; subdifusion of responsibilities and talks led to some hitching accidents now and then; but on the whole Secretary Wendte may be well congratulated on his handling of very baffling problems, while his corps of helpers who spared themselves nothing of pains and fatigue, of hospitable thoughtfulness and unremitted cordiality won friendships right and left which will not lightly be forgotten, and for the season 25 Beacon Street gloriously blossoms in unstinted warmth of welcome and good fellowship.

Patriotic-Appeal Lectures

Mr. George Llewellyn Rees of 57 Clifton Place, Brooklyn, has prepared a course of six lectures on the "Principles of Revolution" based on the French revolution, pursued along these successives avenues: Montaigne, Voltaire, Rousseau, Mirabeau, Robespiere, Napoleon.

These lectures he will deliver without admission charge under the auspices of any Uuitarian body. He does not speak as a democrat, republican or socialist, but as a pratical newspaper man,—in a sober, emphatic and patriotic way.

A course of ten lectures on "Hero-Study" is being completed. It is the first synthetic study of genius. All lectures may be single.

The college paper of Leland Stanford University said of one address of Mr. Rees' when a student:

"He spoke with unusual force. His argument was clear, strongly put, with a rare power of conviction in his manner utterly free from the curb of policy and bombastic circumlocution. Another distinctive feature of Mr. Rees' style is his mastery of telling wit, and whether the argument met applause or doubt it compelled a thorough respect."

The Meadville Theological School

The event of the greatest importance connected with the opening of the school year is the advent of Rev. Henry Preserved Smith, D. D., the new incumbent of the chair of Old Testament Interpretation and the History of Religions. Dr. Smith comes from an honorable line of Unitarian ministers. Since 1898 he has been professor in Amherst College and pastor of the college church. He is better known, however, to the theological world for his work with the Lane Theological Seminary in Cincinnati, where he was professor from 1877 to 1893, the occasion of his departure from that institution being his conviction for heresy after a trial by which the foundations of the Presbyterian church were thoroughly shaken. The combined courage and candor of Dr. Smith throughout this difficult experience, and the freedom from personal animosity with which the trial was conducted, retained for him the hearty esteem of his most strenuous oponents, while they won for him at the same time the admiration of the general public.

Dr. Smith's scholarship is known and recognized on both sides of the Atlantic. His Commentary on Samuel is the

authority on that subject. His Old Testament History is becoming a text book in our leading schools of theology. He is also associate editor of the "American Journal of Theology" and the "American Journal of Semitic Languages" and a frequent contributor to these and other periodicals.

The address at the opening of the school year is to be given by Professor Nicolas P. Gilman, who returns to Meadville this fall after his sabbatical year abroad. Rev. Saichiro Kanda of Tokyo, secretary of the Japanese Unitarian Association, and a graduate of this school, is to visit Meadville on his way to Japan after the meeting of the International Council, bringing with him one or two Japanese students who are to remain in the school. It is expected that several distinguished Europeans who are to speak at the Council, will be seen and heard at Meadville during the next three months.

Notes From the Field

EDITOR'S NOTE—We welcome to this department news-notes from every corner of the Unitarian world We desire actually to prove ourselves national,—(and for two nations, for Canada counts one) by the compre hensiveness of our field survey. We wish that our churches in the West, and in the South, and in Canada, and on the Pacific Coast might realize that in a sense their news *is more important and interesting* even than that from the older parts of the country; for it represents an ever-increasingly significant direction in our denominational development. All matter should be in our hands by the 20th of each month to insure publication in the next issue.

New York Summer Services

During the months of July and August, when churches are closed and ministers and their flocks have fled to fresh fields and pastures new, morning services have been held in the chapel of the Church of the Messiah, hard to find and narrow the way to enter in.

Yet when once within, the few stranded citizens of the different Unitarian churches met each other and "migrants" from Flushing, Yonkers and Staten Island, indeed from England, Austria and Texas, who, seeing an open door, flitted in to rest.

They received a most cordial welcome from the minister, Rev. Albert Willard Clark, a young man of dignity, sincerity and "sweet friendliness", passing his vacation days from his parish in Schenectady in speaking with courage, faith and inspiration, heartily leading in hymns of gladness and psalms of praise with all who came.

The numbers steadily increased, showing how attractive is the "flower of youth". One and all love the spring; it brings joy and promise, while we steadfastly rely upon the maturity of autumn and the wisdom of winter.

What so encouraging as to see the younger men coming forward in the ministry, relieving for a time the older ones, gathering together the less favored who must remain in the tiresome city. Many thanks are due for this summer service so satisfactorily and earnestly carried on by Mr. Clark.

M. E. M.

Adam's Memorial Church
Independent Congregation
Dunkirk, N. Y.
Rev. G. L. Sprague
Minister

This congregation had the pleasure of meeting for its first service in the new edifice, recently completed, on Sunday, September 8th. In fact this is the first home of the society. For nearly twenty-seventy years the Independent Congregation has had a rented hall existence, and the change proves grateful to all. The new building has been named the Adam's Memorial, in loving remembrance of the founder of the society, Rev. E. P. Adams, who shepherded this flock for seventeen years, and held them together in trying times. The first service was largely attended, the auditorium being filled, and the enthusiasm of this service gives promise of the good work the congregation may hope to accomplish in their new home. This achievement reflects great credit upon the loyal and earnest workers of this society. The property is valued at $25,000 and is conceded to be one of the finest corners in Dunkirk. The edifice

is a notable example of Grecian architecture, simple but beautiful in its lines, and the interior arrangements are suitable for all the needs of the society. The auditorium seats 300 people. The basement is large, cheerful and well adapted for social functions, will seat about 175 for supper. The minister's residence is a nine-roomed, cheerful home with every modern convenience. Altogether this building is a satisfactory sign of growth in the society here and a promise of what Unitarians may justly hope for in other places in this age of growing Liberal Religious thought and effort.

First Unitarian Church
Rochester, N. Y.
Rev. Wm. C. Gannett
Minister

Mr. Gannett, pastor of this church for eighteen years, has placed his resignation in the hands of the trustees, to take effect as soon as a successor is selected. The announcement is received with surprise and regret, not only by the members of his congregation, but by citizens generally of Rochester. Aside from his work in the pulpit both Mr. Gannett and his wife have been recognized as among the leaders of the intellectual, charitable and educational work of the city. Their influence has always been a force toward the general uplift of everything pertaining to the ethical and religious public atmosphere, and it is to be hoped that the resignation does not mean their removal from the city. It is understood that it will not result in a severance of church work before January 1 or possibly latter still.

Second Unitarian Church
Brooklyn, N. Y.
Rev. C. S. S. Dutton
Minister

Services were resumed on Sept. 15th with a good congregation. Mr. Dutton's subjects for the month have been as follows: Sept, 15, The Uplands of the Spirit. Sept. 22, An Understanding Heart. Sept. 29, The International Congress.

Church of Our Father
Ottawa, Canada
Rev. C. W. Casson
Minister

This busy church is preparing for another year of hard work, and its members are looking forward confidently to a successful season. The interest aroused by the publication of the Paragraph Pulpit is being shown by the large number of strangers who are appearing at the opening services. In addition to the continuance of the various societies and clubs of the church, there will be held a course of twelve "Conversation Lectures" on Evolution by Prof. A. Halkett, the Dominion naturalist. Mr. Casson is exerting a liberalizing influence over a wide field, by writing a weekly editorial leader on ethics for the Ottawa *Citizen* and the Hamilton *Spectator*, two of the leading Canadian dailies.

First Unitarian Church
Hamilton, Canada
Rev. W. Delos Smith
Minister

This church had a delightful meeting Sept. 5th. An invitation sent to England by Rev. Mr. Smith, was accepted by three of the delegates to the International Conference of Liberal Christians in Boston, to come to Hamilton and address a platform meeting in First Unitarian Church. An audience which crowded the church to the doors greeted them. Rev. F. Copeland Bowie of London, spoke on "The Unitarian Movement in England"; Rev. W. T. Tarrant of London, on "The World Movement in Liberal Religious Thought", and Rev. C. J. Street of Sheffield, on "What is left to Religion When Science and Criticism Have Done Their Work." The addresses were interesting, practical and full of information. Mr. Leed, a young Unitarian who recently came from England to Hamilton, sang two solos. At the close of the meeting the Ladies' Alliance gave a supper and reception when all present had an opportunity of personally meeting the delegates. Bright speeches were made by them, also by Mr. Lee, of Birmingham, Eng.; Mr. Northcote of Ipswich, Eng., and Miss Lee, who represented the British Unitarian Sabbath School Association, who were visiting friends in Hamilton as they were en route for Boston. W. M. McClermont, a prominent Hamilton barrister, gave an address of welcome to the English visitors, on behalf of the city.

Rev. Mr. Street preached to very large congregations Sunday morning and evening.

The talks of these delegates have been of great value to the cause of Unitarianism in Hamilton, by showing the power and extent of the work and growth of liberal religion all over the world, as well as explaining the purity and simplicity of their behalf. It was a wise and capital thought of Rev. Mr. Smith's to invite them here and he is likely to be rewarded by a substantial addition to the membership of his congregation.

First Parish
Dorchester, Mass.
Rev. E. R. Shippen
Minister

The resignation of Mr. Shippen from the First Parish came with startling suddenness to friends and parishioners, and is everywhere greatly deplored. He will spend the winter in the south of England where it is hoped the milder climate will improve the health of his young son for whom the change is made. Mr. Shippen has ministered to this church for thirteen years and has made a marked impression in the community as a citizen as well as a preacher. During the winter he will occupy a number of different pulpits in the vicinity of London.

The Alliance opens its season on Oct. 2 with a large membership and an interesting program for the year's work. Rev. Mr. Griffin, Rev. Chas. E. Park and Rev. James DeNormandie are among the early speakers. Rev. Mr. Goodloe, the colored preacher from the South, in whose work this band is interested will be present at the opening meeting.

Work on the new fence to enclose the church grounds has gone on rapidly during the summer and will shortly be completed.

The Flower Mission connected with this church re-organized its method the past season and has carried out the work on a large and very successful scale.

Third Religious Society
Dorchester, Mass.
Rev. Daniel Roy Freeman
Minister

This church resumed its religious services on Sept. 8th. A large congregation, beautiful music and a splendid sermon by our new minister made a most auspicious opening of our church year. Our former pastor who is spending the month of September in Dorchester with his family—John Haynes Holmes—preaches the second Sunday. Mr, Freeman will be ordained and installed over this church on Monday evening, Sept. 30th. Rev. Dr. Crothers of the First Church, Cambridge, will preach the sermon. Others taking part in the service will be Rev. Dr. S. A. Eliot of Cambridge, Rev. Prof. W. W. Fenn of Harvard Divinity School, Rev. Eugene R. Shippen of the First Church, Dorchester, and Rev, John Haynes Holmes of the Church of the Messiah, New York. Mr. Freeman is well pleased to start his ministry with such a loyal, devoted and well established church and we as a church are most fortunate in securing such a brilliant and active young minister.

First Congregational Church
Rowe, Mass.
Rev. Margaret B. Barnard
Minister

Sunday July 21, a large congregation gathered to hear one of our summer residents, Rev. Wm. L. Tenney, Sec'y of the American Missionary Association, Chicago, (Congregationalist) who gave a very able sermon on the "Power of the Ideal". He also gave the dedicatory prayer at the laying of the corner-stone of the new church. August 11, Rev. B. R. Bulkeley of Beverley, preached here most acceptably. August 25, graduating exercises of the grammar school department of the Children's Service took place. Five young people, having finished with credit the five years' course of study in the Bible, ethics and Christian history, received their diplomas,—copies of Dr. Hale's in His Name", "A Man without a Country", and Dr. Beach's "Daughters of the Puritans". These graduates will now take up the High School course and will study "Old Testament Narratives", treating the same topics in a more careful and critical spirit, and following that with the "Life of Jesus", "Religions before Christianity" and "The Citizen and Neighbor".

The annual fair was held August 8 and was a success financially and socially, $150 being netted from the sale. Hearty thanks are due to friends near and far who helped to make it a success.

The new church is progressing well and promises to be most attractive and convenient. It is built of stone and wood and, besides the auditorium seating 100 people, has two S. S. rooms and a minister's room. Many memorial windows and pews have already been given, and the Universalist church of Shelburne Falls, Mass., contributes the lighting fixtures, The dedication will probably take place the last of October.

Montague, Mass.

This old society, organized in 1823, has suffered many reverses in the past few years, but has started again to hold services, and is showing much courage and enthusiasm. It hopes to raise money enough to have a settled minister in the near future. In the mean time, neighboring ministers are holding evening services with very good congregations. Rev. R. E. Birks of Deerfield, has done much to strengthen and encourage the movement.

IMPORTANT NEW BOOKS

THE WATER STAR

By GEORGE H. BADGER

Size, 12 mo; pages 86; price, 80 cents, net, by mail 87 cents.

Out-of-door essays in which the ways of nature are drawn as parables to illustrate moral and spiritual lessons, and to impart the courage and optimism which human nature, as the nobler counterpart, should likewise reflect. The freedom of the open air and the unfettered spirit breathes through the pages of this little volume and one closes it with refreshed and stimulated courage.

The Soul of the Bible

By ULYSSES G. B. PIERCE

With an Introduction by Edward Everett Hale

Pages 525; price, cloth binding 12mo, $1.25 net, by mail $1.35; flexible leather binding, full gilt, narrow margins, 16mo, $1.60; net by mail, $1.68.

Selected passages from the Old and the New Testaments and the Apocrypha arranged as synthetic reading in Biblical order. Each reading is a literary unit dealing with but one subject, drawing upon different portions of the whole Bible that are parallel in thought. With a list of the readings suitable for various occasions, an index of religious topics, and a general index.

The Sources of Our Knowledge of the Life of Jesus.

By PAUL WERNLE

12 mo, pages 163; price $1.00 net, by mail $1.10.

This book, by an eminent theologian of Germany, where it has already sold 20,000 copies, presents the results of wide and technical theological research, providing for the lay reader an easy path to the sources from which a historical knowledge of the personal Jesus is to be gained.

David Libbey

Penobscot Woodsman and River-driver.

By FANNY H. ECKSTORM

16mo; pages 110; price 60c net, by mail 66 cents,

The fourth volume of "True American Types," narrating the experiences and varied career of one of Maine's expert lumbermen. Until reading this book one would hardly realize the fund of knowledge and fertility of resource to be associated with this unique exponent of the strenuous life.

The Democratic Ideal

By MILTON REED

12mo; pages 55; price 75c net. by mail 81c.

A calm, rational, dispassionate survey of the democratic method of government, with suggestions for possible and necessary betterment in some of our governmental conditions. The author idealizes the American spirit, and traditions, and looks beyond the temporary expediencies of our over-feverish days.

The Human Harvest

By DAVID STARR JORDAN

12mo; pages 120; price $1.00 net, by mail $1.09.

A more extended exposition of "the decay of races through the survival of the unfit" than given in the author's first well-known treatise on the subject called "The Blood of the Nation," of which it is, in fact, a revision and enlargment. A tremendmous problem is dealt with in a powerful, uncompromising and convincing way by a trained scientist and student of history.

PUBLICATION DEPARTMENT

American Unitarian Association, Boston

The Meadville Theological School

(Founded 1844.)

MEADVILLE, PA.

Trains men and women for a liberal and progressive ministry. For catalogue address the President,

F. C. SOUTHWORTH.

POWDER POINT SCHOOL

FOR BOYS

Elementary and advanced classes. Individual teaching. Scholarships.

F. B. KNAPP, S. B.,

P. O. Box 539, Duxbury, Mass.

PROCTOR ACADEMY

ANDOVER, N. H.

A Unitarian School where young people of both sexes are fitted for college for $200 a year, including tuition and board.

T. P. FARR, Principal.

R. L. RICHARDSON

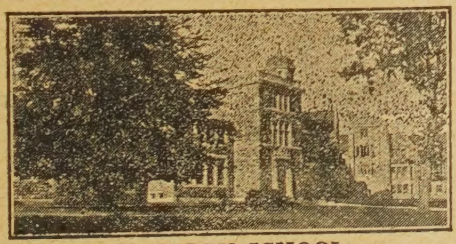
FUNERAL DIRECTOR

403 West 126th Street

Second Door West of Morningside Avenue, East

TELEPHONE, 16 MORNINGSIDE

References, by permission:—Rev. Merle St. Croix Wright and Rev. Robert Collyer.



HACKLEY SCHOOL

TARRYTOWN, N. Y.

$900.00 UPPER AND LOWER SCHOOL $800.00

BOYS RECEIVED FROM TEN TO FOURTEEN YEARS OF AGE

HON. CARROLL D. WRIGHT, LL D.

President Board of Trustees

HENRY WHITE CALLAHAN, PH. D., Head Master

Mr. Wm. Bayard Hale, who more than anyone else in America is the master of the fate of books—the editor of the far-flung New York Times Review, writes concerning the NEWSBOOK: "Heartiest congratulations on your great success."

The Editor of Harpers Magazine Says That the Kansas City Quarterly

NEWSBOOK

IS THE

"MOST SIGNIFICANT PRODUCTION OF THE AGE"

Mr. Bailey Millard, who as Editor of the new Cosmopolitan Magazine doubled its circulation, says that the NEWSBOOK is a delight to him.

And Mr. Frank Putman, the editor that built up the National Magazine of Boston, says: "I am inspired to free speech once more by the sight of an open door and a brave example." So he sends a rousing article for the October number of the NEWSBOOK.

PUBLISHED BY

THE MUNICIPAL UNIVERSITY PRESS

822 New York Life Bldg., Kansas City, Mo.

50 CENTS A COPY

2 DOLLARS A YEAR

A year's subscription will include a copy of the prospectus-book, "The Religion of Democracy. Five Volumes for $2.00.

Liberal Orthodoxy.

An Excursion into Unitarian Borderlands . .

BY GEORGE H. BADGER

Reprinted from THE UNITARIAN for Post Office Mission purposes in an attractive pocket pamphlet. Single copies five cents, thirty-five cents per dozen. For sale at

New York Unitarian Headquarters, 104 East Twentieth Street, New York . . . . . .

UPON one steadfast base of truth we stand,
Love lifts her sheltering walls on either hand;
Arched o'er our head is Hope's transcendent dome,
And in the Father's heart of hearts our home.

—JULIA WARD HOWE.